

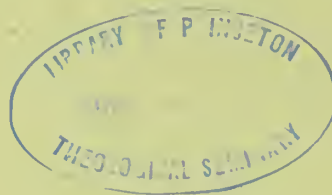
THE CHRONICLE

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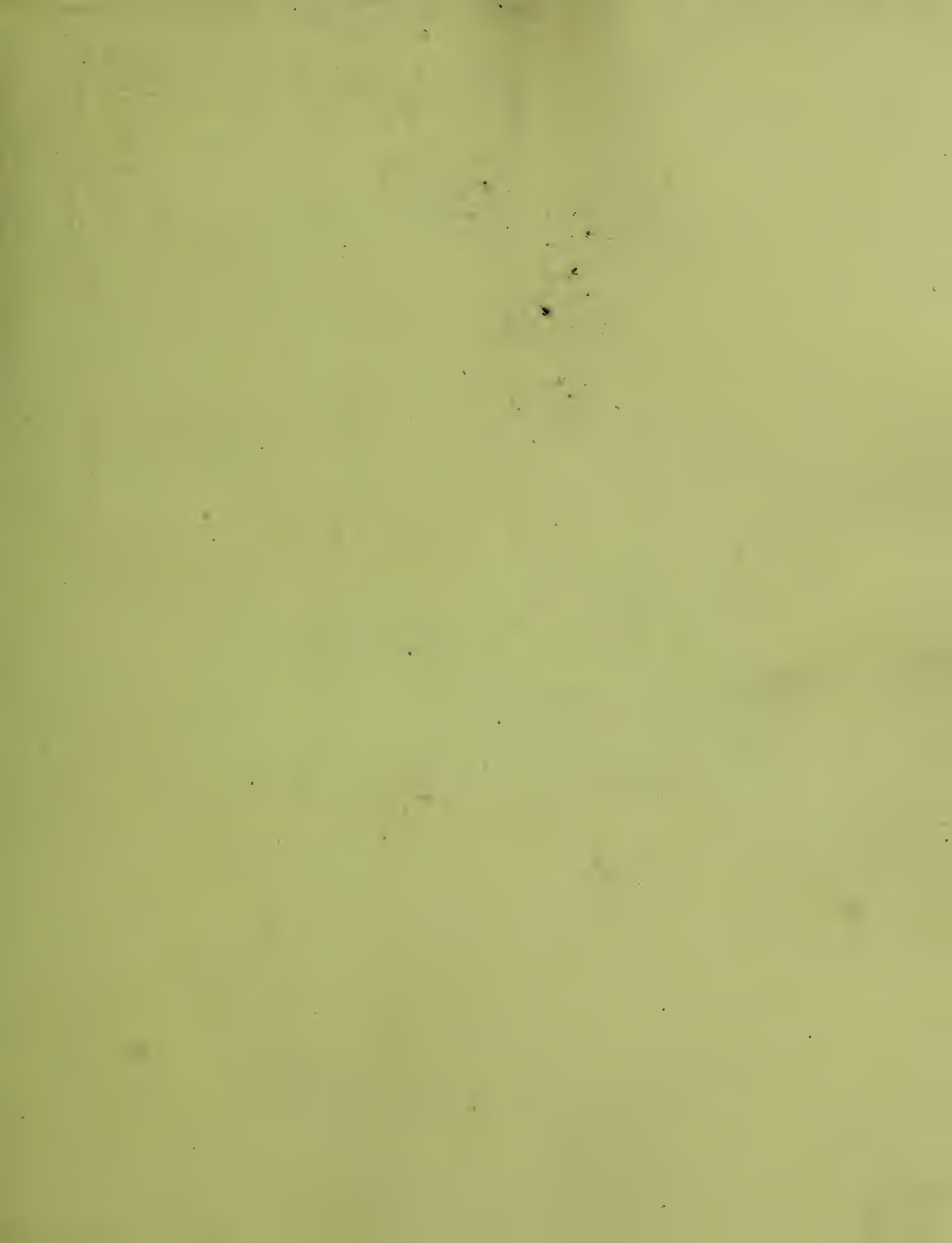


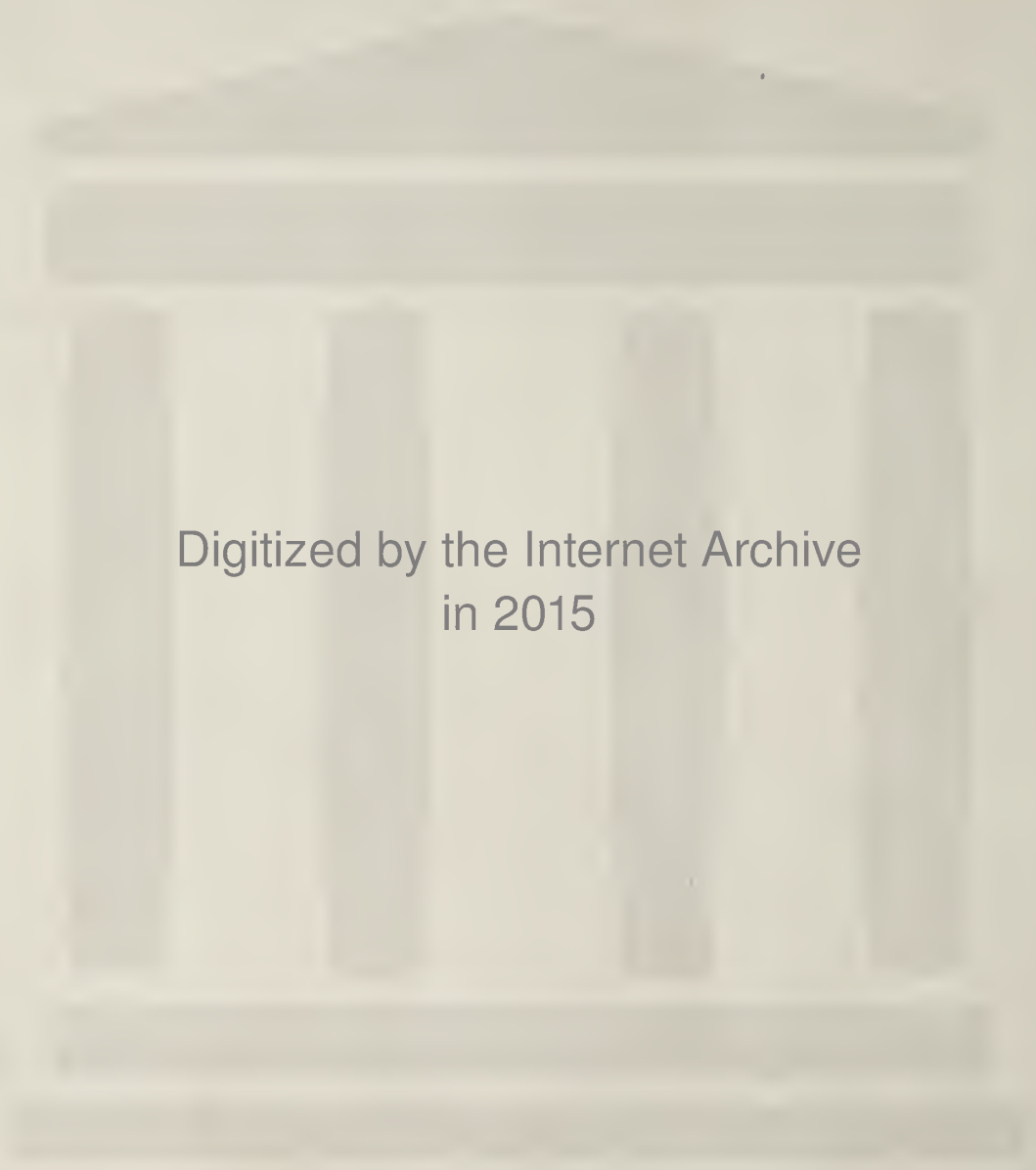
LONDON MISSIONARY SOCIETY

1892



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No. 12.—NEW SERIES.]

DECEMBER, 1892.

[PRICE ONE PENNY.]

MISSIONARY MEETINGS.

THE art of making meetings successful, needs more attention than it receives. Generally the sole responsibility for a good meeting is thrown upon the missionary. Much, no doubt, depends on him, and the consciousness of this will press heavily on his mind; for, whilst his audience, perhaps, will be content if they are made to laugh, by a series of stories which do no more than amuse for an hour, he will be anxious to give an accurate account of his own sphere, to gain additional sympathy and interest for the society he represents, and to elevate the missionary enterprise to a higher and more permanent place in the estimation, zeal, and prayers of all who hear him. Missionary work and service will make any able and true man serious, and, when he speaks publicly of his work, grave rather than gay.

But many things may assist to make a meeting good; only, since they seem trifling details in comparison with the speech of a missionary, they are neglected, and seldom receive the attention they merit. For instance, a good audience helps to make a good meeting, for it inspires the speakers, and affects favourably most who are present. The missionary is expected to impress favourably all who are present, but local influence must gather the meeting. Nevertheless, often but little pains

and ingenuity are employed to secure it. The people of a town, or village, usually estimate the importance of an object from the stir that is made about it by responsible persons. Good bills and circulars, announcements made—not barely, but with a few words of invitation more than one Sunday previous—announcements in neighbouring places of worship, and private invitations to attend, are all very helpful. Then a meeting should be what its name signifies, and not an address or lecture only. A lecture, in addition to a meeting, is advisable, when a good lecturer can be obtained, but should not supersede a meeting as now, practically, is done. A meeting is more attractive, carries more weight with it, and interests a greater number of people; therefore it is politic to have a meeting in reality as well as name, and, for this purpose, to invite one or two neighbouring ministers to be present, and to take a part in the service. This may bring some of the members of their congregations, and the usage should be encouraged, of having no service in other places of worship when the missionary meeting is held. This cultivates an idea of its importance, gives the members of other congregations an opportunity to attend, and thus of cultivating common fellowship and sympathy among Christians belonging to a town or village.

It is also very helpful, and usually very pleasant, if the minister, or some influential friend, invites all who take a part in the meeting, and a few others, to tea. With a little tact, such social gatherings may be of much use, and are greatly helpful to an after meeting.

Are the purposes for which these meetings are held adequately realised and kept in view? Are they not that the missionary spirit may be deepened; that information may be given of the affairs of the society represented; that the missionary may give an account of his own sphere, which may be regarded as a sample of the general work of others; and that facts, suggestions, and arguments may be stated, such as will advance the missionary cause as widely as possible? Such a meeting is usually held but once a year. Careful effort should, therefore, be made—on the part of a congregation to attend, of a committee to ensure interest and efficiency, and of speakers to waste no time, but do their best.

Nevertheless, such meetings are neglected and slighted in various ways. Is there not, for instance, a disposition often to limit unduly the length of meetings, and to get them over as quickly as possible? They begin late. There is no unwillingness for them to commence a few minutes after the time announced; but an early hour is enjoined for their close. Does not this signify if put into honest speech: "Our people won't be satisfied unless we have a missionary meeting, and, for propriety and custom's sake, we must have it, but the sooner it is over the better will we be pleased"?

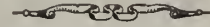
At least some one beside the minister, the chairman, and the missionary should take a part in the proceedings.

The custom in some parts of Yorkshire, of someone from the great town accompanying the missionary to each meeting, even in the villages, is worthy of general adoption. And if two or even three speak, in addition to the missionary, so much the better, if their speeches are really missionary speeches and do not exceed ten minutes each in length. One hymn and a short prayer are quite sufficient before the speaking commences. The report should be brief. A statement should be made at every meeting, relative to the general affairs of the society represented, and reference made to its current special features. All this—hymn, prayer, chairman's address, and report—need not occupy thirty minutes, leaving the greater part of an hour for the missionary. Then a brief address or two from local friends, expressive of earnest sympathy and hearty commendation, are of great value. They have an influence which the missionary's words, however ardent, have not, and the lack of this home sympathy greatly weakens the force of the finest address from a missionary.

It is too often that if a church is without a minister, or a missionary cannot attend, no meeting is held. A missionary meeting should be held in every place of

worship annually, come what will; and, if a missionary cannot be present, the help of neighbouring ministers and laymen should be secured and gladly welcomed.

EDWARD STORROW.

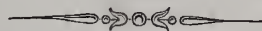


THE REV. R. WARDLAW THOMPSON'S WELCOME HOME.

OUR Foreign Secretary arrived at Plymouth on Monday, November 7th, and, proceeding immediately to London by rail, met with a hearty welcome at the Mission House on the following morning. The presence of Mrs. Thompson at Glasgow, and the critical illness of her father, who passed away a few days later, necessitated a brief visit to the North; so that the official welcome home did not take place until the evening of the 14th. After tea in the Museum, a meeting of Directors and friends was held in the Board Room to hear from him an account of his visit to South Africa, as Special Commissioner on behalf of the Society, to make arrangements for continuing mission work among the Bamangwato; and also to gather information for the Board with reference to education in Bechuanaland, and other matters relating to the South African Mission of the Society. The Rev. W. Roberts, B.A. (Chairman of the Board), presided, and after a most cordial welcome had been accorded to the speaker of the evening (the Chairman, A. Spicer, Esq., M.P., the Revs. G. Cousins, and A. N. Johnson, M.A., expressing the prevalent feeling of thankfulness and affection), Mr. Thompson said he was very thankful to be back again. By working at his report on the homeward voyage he had been able to prepare nearly the whole of it. He started from England on July 30th, and reached Vryburg, where the railway ends, 778 miles from Cape Town, on August 19th. The remainder of the journey to Palapye (428 miles) he accomplished in a post-cart, "sleeping at night on mail bags, plus portmanteaus." He had very satisfactory interviews with the chief Khama, and with the church, and it came home to him with tremendous force that the settlement for carrying on the mission, which had been so easily made, was due to the constant prayers of friends at home for the success of his mission. He found a kindly and sympathetic feeling prevalent, and a willingness on the part of the people to do anything the Society might wish in connection with the work. Molepolole, Kanye, Kuruman, Taung, Kimberley, Hankey, and Port Elizabeth were visited, twenty-eight hours being spent at a stretch sitting on the ledge of the mail cart, and another part of the journey being accomplished in a native chief's "spider and four," with the king's brother as coachman. It was not his (Mr. Thompson's) wish to suggest any further journeys, but he must say that every experience he had had of going abroad had deepened his impression that in these days it was quite as important in missionary as in commercial work that the foreign representatives of the Society should be in more close and constant touch with the home workers, and that such

journeys paid, expensive though they were. He visited these same stations nearly nine years ago, and during his recent visit he was amazed at the advance that had taken place in the development of the country. This year he travelled from England to Palapye in twenty-five days, whereas in 1884 it took twenty-one days to go from Shoshong (three days south of Palapye) to Cape Town. There had been marked progress in other ways; the tide of European occupation and influence was flowing very strongly into the far interior, and questions relating to the natives in the interior were becoming critical; there being a very strong anti-native feeling in the colony. A large section of the colonists were determined to do all they could for the best interests of the natives; but the anti-native party had, he thought, of late had the ascendancy in public life, while legislation had not been favourable to natives. There was a very strong, ignorant, unjust, and unworthy feeling on the part of many who had gone out to seek their fortunes; and, therefore, those who were interested in the true progress and welfare of the natives needed to be on the alert to make them worthy of the position which their friends wanted them to take. There was a great desire on the part of many white men that the natives should remain the hewers of wood and drawers of water, and, therefore, they resented any attempt at native education, and felt no difficulty about the drink question in regard to giving facilities to natives. If the two races were to live side by side in South Africa, the black man must not always be servant and the white man master. Both should find a fair field in honest and honourable life. He had been impressed with the difficulties in the way of mission work in Bechuanaland. Natives in the interior were in the unfortunate position of being too well off. The Bechuanas were a pastoral people, and were few in number for the size of the land inhabited by them. Having great wealth in cattle, the native believed in enjoying life, and did not want to engage in steady settled industries. At the gold and diamond fields he could earn enough by unskilled labour in six or twelve months to enable him to buy two or three heifers, and go home with this beginning of a fortune. The missionaries had been trying to get boys to attend a boarding school at Kuruman, but, after their fathers had paid £3 a year for board and education for three or four years, they complained that they were not able to speak English (of which they had been totally ignorant before) well enough to act as interpreters and counsellors to the chiefs. It was disappointing to find that nearly all these boys had simply gone back to their fathers' cattle posts. In the colony, with a larger population on a smaller area, competition had become keen, and the colonial natives were beginning to appreciate the advantage of education, while many of them had made respectable positions for themselves, and were respected members of the community in which they lived. But in Bechuanaland there was no such stimulus to go forward. Moreover, under the present tribal system, the natives lived altogether under

the eye of the chiefs, and it was not advisable for any one man to get on too fast, or he would become an object of suspicion and jealousy to his neighbours. In the present rapidly changing conditions of life in South Africa, it was not enough that missionaries should content themselves with preaching to the natives the glad tidings of God's pardoning love. They had to act as their counsellors and friends, and to devise means for fitting them to take a worthy and honourable place in a new community. The natives needed a gospel of salvation from themselves, as well as salvation from future punishment. The London Missionary Society had been permitted to do something to bring these tribes into line with the progressive life of South Africa, but if they could not extend this work there was only one alternative—viz., that the natives would simply be pushed away into destruction. He (Mr. Thompson) had come back more than ever impressed with the complexity of the South African problem, and the difficulties of the spiritual worker among the native races. If the supporters of the work would pray for spiritual power to be given to the workers to influence this inert mass of material life of a very low type, they would do the grandest thing that could be done for South Africa.—A. Marshall, Esq., and the Rev. J. Kennedy, M.A., testified to the value of Mr. Thompson's statesman-like speech.



HOMES FOR MISSIONARIES ON FURLOUGH.

THE scheme for providing homes for rental to our missionaries on furlough in this country, which has been set on foot by the Rev. S. Tamatoa Williams, of Kelvin Lodge, Blythe Hill, Catford, has, as will be seen from the resolution recorded on page 277, received the imprimatur of the Directors of this Society. Further than this, Mr. Williams has received numerous expressions of gratitude and approval from missionaries, all of whom have in turn sustained very serious loss through the necessary sale of their furniture, both when leaving their mission stations for home and when returning to their work.

An excellent freehold house on Blythe Hill has already been secured, and has been tenanted by the Rev. F. E. Lawes for some months, the house having been furnished by communities of friends in different parts of London.

Mr. Williams now appeals for capital to be subscribed (hoping to reach £4,000) for the purchase of three other houses in the metropolis and two in the provinces, and he anticipates that there will be an annual surplus, which will enable the Committee (at present consisting of Rev. R. Wardlaw Thompson; S. M. Osmond, J. Brown, W. J. Cooper, G. W. Dodds, H. Lee, and W. G. Wilkins, Esqs., all resident in the suburbs) to extend the scheme. As each house is secured, it will be put in trust, with a clause providing that, if sold and not replaced by another, the proceeds shall go to the London Missionary Society.



WITH the January number, Mr. Thompson, whose return and welcome are recorded on page 274, will resume his contributions to these notes.

FROM THE HOME SECRETARY.

THE recent farewell meetings at Bradford and in Exeter Hall must have been a revelation to many people of the importance which is now assigned to women's work by the Society. The Bradford meeting certainly marks a great change in the views of the authorities at the Mission House on this subject, compared with their views fourteen years ago. I am informed, by the lady most concerned, that at that time the Secretaries declined to send a deputation to her farewell meeting, on the ground that the Directors did not recognise publicly their lady missionaries, and, therefore, to send a deputation to a valedictory service for a lady would not be a desirable precedent. Things move rapidly nowadays, and I shall expect to see and hear some ladies on the platform at our annual meeting next May in Exeter Hall. Why should our lady missionaries be banished to the ladies' annual meeting?

AFTER the excitement of the farewells, has come a little reaction, but I trust it will only be temporary, and will be speedily followed by another time of active enterprise. We are busy here preparing the appeals for the new year. I hope the churches will so respond to the appeal for the Widows' and Orphans' Fund as to enable us to meet all claims upon it without touching money derived from other sources.

THE New Year Offering cards are being numerously applied for. It is a hopeful sign when children and young people are interested in our work. It is very gratifying to find that there are so many older people who lay themselves out to interest and instruct the children in our work. I heard of a minister the other day, who, when the object of these cards was explained in his hearing, said he, too, must be a boy and have one.

OUR great concern just now is with regard to the Week of Prayer and Self-denial, January 22nd to 29th. I see no reason why we should not raise £25,000 by it, if we send our appeal to all whom it concerns. Our best helpers in this matter will be those people who will talk about the movement most. They can begin at once and talk on till the week is over.

THE following items seem to be of interest, and may provoke others to similar good works:—A servant, who had received £1 for having been in her place five years, brought me half the amount. Another servant has just sent me 7s. for the Self-denial Fund, being her self-denial in ale. A lady sends me

£2 7s., which she has earned by painting. In a church in Devonshire, wonderful interest has been aroused amongst the young people. The Guild voted £2 from their funds, and the collection amounted to 17s. 9d. The minister writes:—"At the close of her paper, my wife challenged the young people, and others, to accept a penny each to trade with it in various ways which she suggested, and at the end of six months return it to her with the amount gained. The novel suggestion seemed to take, for a goodly number accepted the penny at the close. One poor girl greatly afflicted, being confined to her bed, on hearing of it, desired to have two pennies, so that she could make small articles in wool and silk, and sell them amongst her friends."

ONE remarkable instance of missionary enthusiasm has come to hand. Our Deputation, in sending me notes for future guidance, says, with regard to a certain place:—"Send a physically strong man, people won't allow the Missionary to leave off speaking under an hour and a half. Crowded meeting, deep impression. Contributions have risen to £216 against £99 of last year." *O si sic omnes.*

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

I WISH to call special attention to the "Missionary Wall Maps," an advertisement of which appears on the wrapper. They are specially intended for Sunday-schools, Missionary Bands, Guilds, &c., and are issued at a low figure in the hope that complete sets will be purchased. Intelligent interest in missions is dependent amongst other things upon missionary geography, and good maps are essential to its maintenance.

THE illustrated programmes, containing portraits of the departing missionaries, and biographical notes, used at the Bradford and Exeter Hall farewell services, were much appreciated, and many have written asking for copies. The supply is not yet exhausted. Singly, including postage, the price is three halfpence. Parcels of twenty-five will be sent, carriage free, for two shillings.

WITH this issue, the CHRONICLE, in its enlarged and more popular form, completes the first year of its existence. Most gratifying testimony is continually reaching me that the change has met a need. The magazine is spoken of in terms of high commendation. So, too, are the *Juvenile* and the *Quarterly News of Women's Work*. But it is still the limited few who see these periodicals.

How to deepen and widen the rising stream of missionary interest is the question. Owing to the indifference of "the trade" to penny and halfpenny monthlies of limited circulation, the Society is mainly dependent upon the voluntary help of friends and well-wishers. May I again bespeak the help of such?

IN anticipation of the New Year an illustrated leaflet describing the three magazines has been prepared, also order forms, and envelopes, with few number and prices of magazines printed on them, for enclosing the cost of the same for a year, the envelope then to be dropped in the chapel box at the door. I shall be happy to send a supply of these to any friend who will undertake to issue them.

At the suggestion of an earnest well-wisher, a special Sunday-school order form has been prepared for the use of teachers. These should meet a need.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 25th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 100.

Receiving information through the Southern Committee of the breakdown in health of the Rev. G. A. and Mrs. Shaw, the Directors expressed their sympathy with them, and accorded them full permission to come away from their station if it should become desirable for them to do so.

The following resolution was adopted :—"That the Board, having been apprised of the proposal of the Rev. S. T. Williams for providing furnished houses for the Society's missionaries when at home on furlough, and sympathising therewith, as likely to promote their comfort, to facilitate their work, and to save them from pecuniary loss, whilst not accepting any responsibility in connection with the proposal, cordially commends it to the support of the Society's constituents."

As the business of the meeting was concluded at half-past three, and the missionaries who were to take leave were not expected till four o'clock, half an hour was spent in prayer and praise.

FAREWELL TO MISSIONARIES.

An exceptionally large party of outgoing missionaries then entered the Board-room to take leave of the Directors. They occupied three of the long benches, and such was the interest taken in the proceedings that a number of Directors had to stand at the end of the room. Altogether, the Mission House was, at this time, in a state of unusual animation and expectancy. Two of the following (Miss Thornborough and Mr. Dennison) were unavoidably absent, but both of them were at the Exeter Hall gathering on the following evening :—

CHINA.

*Mr. T. GILLISON, M.B.C.M.	...	...	Hankow.
Rev. GEORGE WILLIAMS	...	...	Canton.
Mr. S. LAVINGTON HART, D.Sc., and			
Mrs. HART	...	...	Hankow.
Mr. J. WALFORD HART	...	...	Chung King.
Mr. G. S. WALTON, M.B.C.M.	...	...	Hiau Kan.
Miss CARLING	...	...	Chiang Chiu.
Miss HARRIS, L.R.C.P., L.R.C.S.	...	...	Hankow.
Miss M. HARRIS...	...	...	Hankow.
Miss PARSLow	...	...	Chiang Chiu.
Miss THORNBOROUGH	...	...	Shanghai.

INDIA.

*Rev. T. HAINES	...	...	Belgaum.
Rev. J. W. GILLIES	...	...	Quilon.
Rev. J. A. JOYCE	...	...	Berhampur.
Rev. H. H. THEOBALD...	...	...	Benares.
Rev. R. J. WARD	...	...	Madras.
Rev. E. W. WATSON, B.A.	...	...	Madras.
Mr. J. E. DENNISON	...	...	Nagercoil.
Rev. A. SIMS and Mrs. SIMS	...	...	Berhampur.
Mr. HAROLD T. WILLS, M.A., B.Sc.	...	...	Trevandrum.
Miss BARNARD	...	...	Bangalore.
Miss CHRISTLIEB	...	...	Bellary.
Miss DAWSON	...	...	Vizagapatam.
Miss K. DERRY	...	...	Nagercoil.
Miss FOOKS	...	...	Bellary.

Miss GOOKEY	...	...	Vizagapatam.
Miss HASKARD	...	...	Bellary.
Miss MACDONNELL	...	...	Neyoor.
Miss MACLEAN	...	...	Calcutta.
Miss THEOBALD...	...	...	Benares.

AFRICA.

*Rev. A. J. WOOKEY	...	...	Lake Ngami.
Mr. J. E. REID	...	...	Lake Ngami.

SOUTH SEAS.

*Rev. E. V. COOPER and Mrs. COOPER			Tutuila, Samoa.
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After the singing of a hymn, and prayer by the Rev. R. Lovett, M.A., the Chairman, in appreciative terms, assured the missionaries of the sympathy of the Directors with them in the severance of home ties, as well as in their trustful dependence upon the fulness of Christ, in their thorough consecration to the work of our Lord and Saviour, and in their joyful hopes that there would be such light and strength given that much fruit might be the result of their work for Christ.

The Rev. George Cousins introduced each friend individually to the Board. "When," said he, "the Directors decided, in July of last year, to add 100 missionaries to the staff, it was at once found that a chord of sympathy had been struck throughout the whole of the Society's constituency. At once offers began to pour in, and the result of the process of sifting carried on by the Examination Committees is to be seen in the party now taking leave." Mr. Cousins gave a brief outline of the varied spheres of work awaiting the new recruits; and then the Chairman shook hands with and spoke a kindly word to each in turn.

The Revs. T. Haines, A. J. Wookey, R. J. Ward, and A. Sims, Dr. and Mrs. Hart, Miss Carling, Miss Mary Harris, and Miss Theobald acknowledged the salutations of the Directors.—Mr. Haines stated that Belgaum, his future station, contained a population of over 20,000, and the district held more than three-quarters of a million.—Mr. Wookey remarked that the present was the fourth time he had been sent forth from the Board-room, and that he and the father of Dr. Walton (one of the outgoing missionaries) were fellow-students.—Mr. Ward stated that his going forth was not a sudden impulse, but had been his desire for years past.—Miss Theobald said: "My father's prayer last night was that this separation might be for the glory of God, and that is all my desire."—Dr. Hart mentioned that when, as a Director, he supported the Forward Movement resolution, he settled in his heart that, if God opened the door, he would go out as one of the Hundred. He hoped, however, that the Directors would not be satisfied when the one-hundredth missionary had been secured, but that the number would be doubled.

"I count it the highest honour that has ever been conferred upon me in my life," said Mr. R. F. Horton in his valedictory address, "to be selected this evening to be the mouthpiece of the Board in expressing the feeling of the Society to you who are going out." After assuring the friends that "the Society always cherishes its missionaries with a most tender concern," and that

* With the exception of these, the party is composed of new workers. Miss Thornborough and Miss Barnard are to become the wives of missionaries.

"we always pledge ourselves to sympathy, and to faith, and to prayer," Mr. Horton took the opportunity of saying a word "which may perhaps come from God in a lonely and desolate moment by and by. If success does not come in the measure that you desire, do not be cast down; do not waver for one moment. I remember that some of our greatest missionaries have been allowed to live and to toil and to die without any apparent success. . . . There are no missionaries whom I so constantly pray for by name, and so firmly believe in, as those who have toiled for years and seen no fruit." In conclusion, Mr. Horton said: "This morning, when asking our Master what He would have me to say, He said, 'Tell them, "Let not your heart be troubled, neither be ye fearful." ' . . . I dwell rather upon what He says to you than upon what we say; for I am not sure that I could trust my voice to utter what is in my heart. I feel, when I speak to missionaries, as if they are not only brothers and sisters in Christ, but as if they are elder brothers and elder sisters to whom I and others here look up, asking them to lead us in the ways of a purer and holier life, and to bring back to our churches at home part of the mighty spirit of sacrifice and service which is the secret of all work for Christ, and is best realised when we are alone in the vanguard of His host."

The Rev. W. Bolton, M.A., commended the missionaries to God in a prayer which deepened the solemnity produced by Mr. Horton's affectionate message.

Board Meeting, November 15th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 76.

The following resolution was adopted on the motion of the Rev. J. Kennedy, D.D.:—"That the Board desire to record their deep thankfulness to God for the safe return of their honoured brother, the Foreign Secretary, and for the manifest blessing which attended him in his visit to the Society's stations in South Africa. They offer to their brother their hearty congratulations on resuming the work of his office. In doing so, they regard it as a pleasant duty to place on record their sincere appreciation of the zealous and efficient service tendered to the Board during his absence by his colleagues. This acknowledgment is especially due, and it is hereby rendered with much satisfaction, to Mr. Cousins, on whom, as Assistant Foreign Secretary, so much additional responsibility has devolved."

The Rev. J. Stonehouse, of Peking, was welcomed on his return to this country on furlough.

Offers of service by Mr. W. Shadforth (New College), of Durham, and by Mr. C. J. Cribb and Mr. H. P. Schlencker, both of Brisbane, and now studying at Hackney College, were accepted.

Upon the recommendation of the Eastern Committee, warrants were issued for expenditure in the Eastern Missions during 1893.

The Home Secretary referred to the death of R. O. Whitc, Esq., J.P., who, only a few months ago, in consequence of ill-health, retired from the position of an auditor of the Society after seventeen years' service. It was resolved to place on record an expression of the gratitude of the Directors for his long-continued and valuable services; and that a letter of sympathy be sent to the bereaved family.

PITY THE HEATHEN.

"When He drew near to the city, He wept over it."

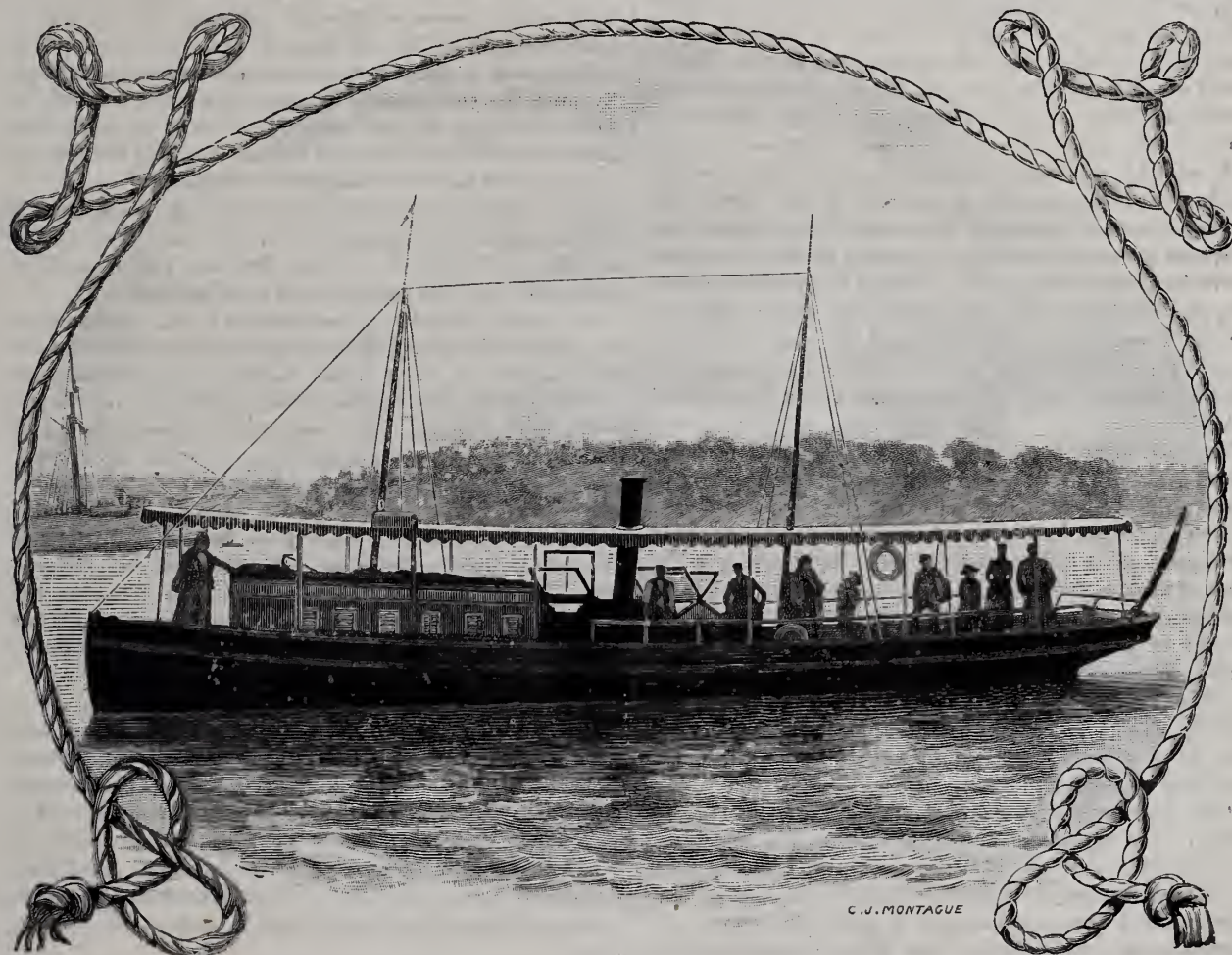
- 1 **T**HE Saviour, in the evening light,
Trode the accustomed way,
And reached at last the wood-crowned height
'Neath which the city lay.
- 2 Built on the mountains, fort and tower
Were Zion's strength and pride;
Her keepers, trusting in their power,
All enemies defied.
- 3 What captain, for his victories feared,
What arms, shall e'er subdue
These palaces of beauty, reared
To last the ages through?
- 4 Back from the golden roofs was cast
The sun's reflected beam,
While through the busy streets there passed
The living human stream.
- 5 The Christ heaved many a deep-drawn sigh,
Wept many pitying tears,
For then He saw, with prophet's eye,
Dark days of griefs and fears.
- 6 And thus, in hearing of the few
Who stood admiring by,
He told, the city full in view,
Its future history.
- 7 Portentous signs shall fill the sky
At hour of nightly rest,
And the fierce birds of war shall fly
With armies from the West.
- 8 Zion in vain for mercy cries,
Destruction's day has come,
The exile pines, the warrior dies,
Desolate is their home.
- 9 The temple falls, its splendours cease,
Zion in ruin lies,
For now, alas! the day of peace
Is hidden from thine eyes.
- 10 Oh! had thy children joined to say,
"We take Thee for our Lord,"
I, in that dark and evil day,
Had surely been your Guard.
- 11 Because, O city of renown,
The Saviour wept for thee,
Upon His head another crown
Shall rest eternally.
- 12 Let me, too, in this day of gloom,
For unbelievers strive,
To snatch them from the coming doom,
And save their souls alive.
- 13 Sweet pity is a gift divine:
Let me, like Christ, shed tears,
Till light on pagan lands shall shine,
And Christ as Lord appears.

STEAM LAUNCH FOR MR. CHALMERS' FLY RIVER MISSION.

THROUGH their Agent in Sydney (Thomas Pratt, Esq.), the Directors have at last succeeded in purchasing a steam launch for Mr. Chalmers' use in his Fly River Mission, and along the western coast of New Guinea. The conditions of that work render it absolutely necessary that "Tamate" should be provided with a good sea-boat, which should, at

that amount was raised some time ago in the Colonies by generous special contributions, and the Directors, believing that their friends in Australasia would prefer that this gift to the New Guinea Mission should be entirely their own, have asked the Rev. Joseph King (Deputation Agent for the Colonies) to convey a "hint" to that effect. We have not the slightest doubt about the response to such a suggestion.

We are glad to think that the launch, which is, we hope, now nearing New Guinea, will be received in time to help



the same time, be a good river-boat, capable of standing the heavy surf of the Gulf, and yet able to run up the shallow inland water.

The *Oimara*—henceforth to be known as the *Peace*—seems in every way suitable. She is almost new, and has been thoroughly examined by one of the most competent marine engineers in Sydney, whose report is thoroughly satisfactory. The *Oimara* was built about eighteen months ago for Judge Josephson, but he having since died, the launch has been purchased from his son for £1,220. The greater part of

Tamate in the journey which he intends to take as far west as he can possibly go. He is going to see the wild head-hunters, called the Tugeri, and hopes, by Christian kindness and gentle persuasion, to make these wild men give up their evil ways, and be willing to receive teachers.

The Directors are now seeking in this country the services of a trustworthy Christian man, of about thirty years of age, to take charge of the launch, and to render any help in mission work that he may be able, consistently with his duties as engineer, to engage in.

WOMAN'S WORK.

London Mission, Madras, August 31st, 1892.

DEAR MR. COUSINS,—Perhaps a short account of an evangelistic meeting that is held here for Hindu women, the manner of conducting it, and what it seems to be accomplishing, may prove interesting as well as encouraging to the readers of the CHRONICLE.

Preaching in the streets to the men is common in this city, but the women cannot be 'got at' in this way. Some other plan must be arranged for them. A few years ago I resolved to try an evangelistic meeting, but that the women would come to a hall to hear the Gospel preached to them seemed doubtful. I could at least try, I thought, and so my workers and myself set about to make it known. As the girls' school is conveniently situated for such a purpose, we resolved to hold it in the upper hall of the school; but Sunday afternoon is the only afternoon the schoolroom can be spared for such a meeting, and Sunday we knew was not a convenient day for the women, as their husbands are generally at home on that day (the offices being closed), but this we could not help. We ascertained the most convenient hour for them, and from that time till now an evangelistic meeting has been held weekly at 3 p.m. in the Chulai Girls' School.

The interest has never flagged, though the attendance has varied greatly. We have had audiences from fifty to twelve women, the average number being about twenty.

Two addresses are given from the same passage of Scripture—one in Telugu and the other in Tamil—and the band of workers presenting a great deal, sometimes together and sometimes in solos, bearing as much as possible on the subject of the addresses. The Hindu women enjoy the singing immensely, and this is the only inducement held out for them to come.

Some women are most regular attenders, and that some have been savingly impressed by the truths they hear the following incidents will show.

One of our most regular attenders is the wife of a native doctor. She became so interested in what she heard, that she begged one of the Bible-women to teach her to read, that she might read the Bible for herself, and when she was able to read a verse quite through, I gave her a Bible as a reward for her perseverance. The Bible is her daily companion. She has given up worshipping idols, and believes in Jesus as her Saviour. She would willingly be baptized if her husband would give his permission, but this he is not likely to give. He does not, however, interfere with her attendance at the meetings, which cannot be said of all the husbands, some of whom have forbidden their wives to attend, fearing the influence of the Bible-teaching. The other day I heard a very pleasing account of her. A nephew of hers has come home from Rangoon very ill, not likely to live, and she daily reads the Bible to him and prays for him.

Another most regular attender was a Brahmin widow, who died of cholera when it was epidemic in 1891. We have good hope that she also was brought to Christ at these meetings. She confessed her faith in Him, and, native-like, told us about a wonderful dream she had, when Christ appeared to her, clothed in light and with a shining face, and spoke to her. The dream showed us, at least, how much her thoughts were taken up with Christ, when her dreams were about Him.

She had an only daughter, a girl about fifteen, whose husband left her soon after her betrothal, and who was, I fear, beginning to lead an immoral life. Her mother was most anxious to rescue her, and besought me to try and get her into the Government Normal School, which I did. I used often to see the two when going about my work—the mother carrying the books and looking so proud and pleased as she walked beside her daughter to school.

Before going to the meeting on Sunday my workers and I join in prayer by ourselves, as we have no prayer in the meeting, and when L——, this Brahmin widow, came to know this, she came regularly and knelt with us.

As another instance of her sincerity I may mention that, on her deathbed, amid all her pain and distress, she enjoined her daughter not to go to her relatives after her death, but to come to me. When I heard of the death, I sent for the girl and got her boarded with a respectable Brahmin family in Chulai, whose widowed daughter also attended the Normal School; and there she continued for nearly a year attending school and coming to the Sunday meetings. As she had inherited her mother's property in Nellore, her relatives wished to get a hold of her, and, in my absence from Madras last hot season, succeeded in doing so, and took her with them to Nellore. This has been a great grief to me, both for her mother's sake and for her own, as we were beginning to have good hopes of her also.

There are other hopeful cases among these women.

After seeing the Rev. Dr. Pentecost's manner of conducting evangelistic meetings, and how he tested his audiences at the close of each service, I thought I should like to apply some such test at the close of our Sunday services, and get in this way to know something of the feeling of the listeners; so, after the addresses were over one Sunday, I asked those who really desired Christ to be their Saviour, and who were seeking to place their trust in Him, to confess it by standing up.

To my surprise six women stood up and confessed their faith before the others. Surely this is a great step forward, when before others these timid women will thus testify for Jesus; and, in their present circumstances, it is all I think that can be expected from them. They are married and have children, and cannot be baptized without their husband's permission.

One of the women, when asked why she had Lutchamma's mark on her forehead when she was a believer in Jesus, said: "I cannot help it, I have borne this mark on my fore-

head ever since I have been a child. If I give over putting it there, my relatives will remark it and make a great ado ; but I do not believe in idols, and by-and-by I hope even to be able to give up their mark."

I think you will see, from what I have endeavoured to tell you, that success in this work cannot be judged by baptisms. It is only one here and one there (very special cases, indeed) among the women that can take this step ; but we can nevertheless — thank God! — speak of our converts.

I have before mentioned how fond the women are of listening to the singing, so much so that they have begun to learn to sing some of the lyrics themselves. The other Sunday one of them sang, all by herself, a lyric the Bible-woman taught her, much to the gratification of the others, who looked both pleased and proud that one of themselves could sing like that. Another is learning to sing, and we hope soon also to have a proof of her success. They will then learn to sing the Gospel in their homes, and how much better to have these Christian lyrics sung in their families than the not very chaste ones we hear sometimes in praise of their gods !

Nor are these poor women without gratitude and affection to those who care for them spiritually.

The first face I saw on the Madras platform, as I returned by train from a short trip to the Hills in the hot season of 1891, was L——'s, the Brahmin widow I have before spoken of. She had heard I was expected, and had walked all the way to the station to meet me on that hot July morning. Poor L——, I have a hope that when I arrive at the "Better Land," hers also will be one of the first faces that will greet me there.

One Sunday afternoon I found a curious-looking fan on the table near which I usually sit. It was made of paper of various colours cut out into a pattern most ingeniously, with white for the ground-work and a frill of white round it. I asked whose it was and where it came from, and was informed that, as I had looked very hot last Sunday, two of the women had set to during the week to make me a fan, and this was their production. It was really kind of them, and, though it is not a fan I should like to wear at a dress party of Europeans, I value it much for the kind feeling that prompted its manufacture.

These incidents, given from among others, surely show gratitude.

I look upon this meeting as one of the most hopeful features of the work here, and wish that such meetings could be multiplied. When my colleague, Miss Hodges, who is now busy at the vernacular, is able to relieve me from some of the zenana visiting, I hope to begin a similar one in Pursewaulkum.

Will friends who read this short account think of us sometimes on Sunday afternoons and pray for us ?—I am, yours truly,

CHRISTINA BROWN.



DR. SCHREIBER, Director of the Rhenish Missionary Society's Training College at Barmen-Elberfeld, speaking at the Society's annual meeting, said that *ten times* more young men had recently sought admission to the College than their funds allowed them to accept. (With us, on the contrary, in this land, where piety is supposed to be so much more general and real than in Germany, it seems impossible to find enough young men ready to consecrate themselves to mission service.) Of the work of the past year Dr. Schreiber reported that in the island of Nias, off Sumatra, almost all the people in the district of Gombu-Humene had cast off their idols, and that Missionary Thomas had baptized sixty-nine people at Easter, and one hundred others were receiving instruction. On the shores of the Toba Lake, in Sumatra, success still attends the labours of the missionaries. It is quite a new field, and yet at Si Gumpar there have already been four hundred baptisms and a considerable number at the other three stations. It was feared that much opposition would arise from the Mohammedan party, but hitherto all has gone forward quietly, and the missionaries are hopeful that this district, like that of Silindung, will soon be won for Christ. In the Silindung district, indeed, in spite of the great mortality caused by the cholera last year, some three thousand persons were received into membership, while from outlying places, some of them far distant, requests for teachers are being continually received. And in those parts of the island, such as Sipirok and Siloga, where Mohammedanism is really a power, the work goes forward most hopefully. At Padang Bolak, one of the most recently-formed stations, there are already more than five hundred learners. This rapid increase of converts, or, at least, of adherents, has its perils, but the missionaries are seeking to give the people full instruction in the ways of God, and in this they are heartily supported by the native preachers and evangelists, the number of whom is now very considerable.

THE GOSSNER MISSION among the aboriginal tribe of the Kols in Central India has now a capital house at Friedenau, near Berlin, for the training of its agents. Last winter there were nineteen pupils. Connected with the establishment is a book-shop for the sale of works on missions and literature generally, and also of Indian products. The Mission itself is prospering. A German-American, after visiting its stations at Ranchi, &c., said : "All that I saw and heard filled me with real joy and thankfulness. The Lord has done great things by the Gossner Mission. The schools have been especially successful." For many years the missionaries have wished to have a hospital at Ranchi. On the occasion of the Jubilee of the Mission the Christian Kols subscribed, from their poor earnings, 500 rupees ;

and at the beginning of the present year the foundations were laid. By June, before the rains came, the building was roofed in. A few sick people could then be received, and a young native doctor—a former pupil in the Ranchi School, who had been trained along with three other natives in an English medical school in North India—was placed at the hospital. The missionaries are at present hoping much from work they are doing in the western part of Chota-Nagpoor. Some years ago the Jesuits baptized there numbers of heathens, but gave them no instruction in Christian truth. Latterly, delegates from many of the villages where those Romanists live came to the German missionaries asking for teachers, that they might learn what Christianity really is. Many visits have been paid, and now a station has been formed, and is to be called Büchsepoor. From the latest news, it appears that nine catechists are at work there.

MISSIONARY SCHMOLK, after twenty-three years of labour on the Malabar coast, writing on mission work in India, calls it a work of patience, and says it is easier for the missionary to learn the language than to acquire the necessary patience. It is comparatively easy to convince the South Sea islander of the vanity of his idols, and the educated Japanese of the insufficiency of the religion of Shinto, but with the Hindu a long preparatory work is necessary. He connects all the acts of his life with his gods, he is always seeking their intervention and protection, and he gives them a fifth and even a third of his income. So, in these respects, it is hard to convince him of the superiority of Christianity. More difficult still is it to convince him of sin and its terrible consequences. He can so easily become a sort of god, especially as his god is lowered to a level equal or even inferior to that of humanity. With the Brahmins, all they do pertains to the divine. What a marvellous success, therefore, it is when one of these gods on earth becomes a humble disciple of Jesus!

A STRIKING story is told in the November number of the *Monthly Leaves for Missionary Meetings* published at Calw. In the north of the Transvaal are to be found some wretched specimens of humanity, the Balambetus. Some years since, on the occasion of the murder of their cruel chief, his son, Makahahane, fled southward as far as Elim, a station of the Vaud Missionary Society. Here he became acquainted with God's Word, but, being busy with plans for securing his chieftainship, he did not publicly accept the Christian faith. After a time he returned to his home, gathered some of his father's former subjects around him, and established a sort of fort on a hill. Trouble soon overtook him, and he remembered the missionary's words, when he left Elim; "My son, you are making a mistake, for you are going where you will not hear God's Word. Still, God may in His mercy show you the right way." Not long after he had a dream. He was in the other world in company with two wanderers. They saw before them a broad way and proceeded to follow it, when suddenly his companions disappeared in an abyss, whence rose the cries of the lost. Makahahane awoke, his conscience was aroused, and he longed earnestly to find the right way. Nor did he long in vain. In September, 1889, some Bawenda Christians came to his fort, having lost their way, and asked for a night's shelter. Learning that they were

Christians he induced them to remain six days, during which he joined with them in worship morning and evening, and made every possible inquiry about the way of truth. When they departed he furnished them with a guide, and besought them to send him a missionary. His request was conveyed to the (Berlin Society's) missionary at Georgenholz, fifty-five miles distant. On his arrival at the fort, Brother Wessmann was heartily welcomed and seated in the place of honour. "Tomorrow is Sunday," said Makahahane, "and we will celebrate the day together." "But how do you know it will be Sunday to-morrow?" Makahahane produced a handkerchief, in which were five knots. "Every day," said he, "I make a knot, and when Sunday comes I undo them and begin again on Monday." The missionary reports that the hours spent at the fort were most happy ones. Makahahane and his people showed a real hunger for the Word of God. Polygamy and other evil customs had been abandoned. The field was indeed white unto harvest. Some months passed, and again the missionary visited the fort, to which he gave the name of Gertrudsburg. Makahahane, alas! was dying, but was rejoiced to see his friend once more. When Sunday came all was perfectly quiet. This had been the custom for some time. A most happy service was held, and then the question arose, should Makahahane be baptized. Of his fitness to receive the rite there could be no question, but what would the superstitious people around say if the chief were to die directly after? But the son encouraged the missionary to proceed. So the ceremony took place, to Makahahane's great delight. The next day the missionary left, never expecting to see the old man again. And so it was. But the evangelist appointed to form a station at Gertrudsburg arrived in time to find the chief still living, and overjoyed to know that his people would have someone to lead them into the way of truth. At last, on the 11th of November, 1890, the day of departure arrived. The old man died in peace, and on the morrow took place the first Christian burial ever known in that country.

As is well known, some devoted Hindus are endeavouring to effect reforms in their religion, and to remove some of the evil practices and customs which, in the course of the centuries, have become connected with it. But one of the chief promoters of the movement, an ex-minister, Raguntha Rao, of Madras, confesses that after travelling from one end of India to the other, and proclaiming to all classes the true doctrines of the Aryan religion and its marriage laws, although no one has said that his quotations from the Shastras are false, yet no one has been converted to his views. He succeeded, it is true, in enrolling some thousands of men in a Widows' Marriage Society, but when, two years after, he brought about the marriage of a child-widow in Madras, and invited a large number of guests to the wedding festival, only six came, and these six were expelled by the priests from their caste.

THE DIRECTOR'S have decided to appeal to the Congregational Churches and the friends of the Society everywhere to observe a

WEEK OF PRAYER AND SELF-DENIAL.
on behalf of the Society's work from

JANUARY 22ND TO 29TH, 1893.



ALBION MISSION GUILD, Hammersmith, W., had a very successful start on October 3rd. The Revs. S. Tamatoa Williams and C. S. Horne, M.A., gave striking addresses. There are altogether on the books fifty-eight young men and women, all of whom have signed the following agreement:—"I promise to make some definite effort to further the interests of the L.M.S." The Guild hopes to be able to raise annually £8 for the support of a native teacher. Mr. W. T. Cooper is the secretary.

A MISSIONARY PICTORIAL CONCERT, combined with pictorial illustrations and recitations from Tennyson's poems, was given on Thursday evening, October 20th, in the Westminster Road Church Lecture Hall, Liverpool, from seven to ten o'clock. The idea had the charm of perfect novelty. An intensely realistic effect was produced as the scenes described in the verses of various missionary hymns passed before the audience on the screen as they united with one accord to render the words of praise and prayer in song. The hymns chosen were "From Greenland's Icy Mountains" (eight slides), "Jesus shall Reign" (six slides), "Speed Thy Servants" (eight slides), "Now the Day is Over" (five slides), "All Hail the Power" (seven slides). Recitations were given from Tennyson's "Dora" and "Enoch Arden" (with illustrations); also views of "One Thousand Miles up the Congo." A greeting was given to Miss Roberts, a Liverpool missionary-elect.

MR. ARTHUR R. BYLES recently delivered a most interesting lecture in Greenfield Congregation School, Mann-ingham, on "China," to a large and appreciative audience. The various points of interest connected with the country, the people, their habits and customs, and the missionary work done by our Society were graphically described; the lecture being illustrated by limelight views. A very hearty vote of thanks was accorded to the lecturer at the close, and the hope expressed that other churches in the town would ask him to repeat his lecture.

ANNIVERSARY SERVICES in connection with the Halifax Auxiliary were held during the two weeks commencing Sunday, October 23rd, and were very successful. At the annual meeting, much regret was expressed at the retirement of the Rev. E. A. Lawrence as one of the secretaries, his work during seven years having greatly helped to promote the success of the Auxiliary. Mr. Lawrence's zeal for missions will, however, not be lost. The Rev. A. Johnston, of Sion Church, was appointed in his place.

A SHORT SKETCH OF THE NIUE MISSION.

THE Island of Niue is situated in 19° S. lat. and about 170° W. long., nearly four hundred miles south of Samoa, and between two and three hundred miles to the eastward of the nearest island in the Friendly Island groups. It is a raised coral island, not higher than two hundred feet above the level of the sea. It is about forty miles in circumference, and has a population of 4,482; in addition to these, 369 men and youths are away working as sailors, or as labourers in guano and other islands. The population is less than it was ten years ago; still we think that were the "labour trade" checked, the decrease would not be permanent.

The people are a light-brown or olive colour, of about the medium size and height. They are lively and energetic, and on the whole industrious. Near the coast the island is rocky and barren, but in the centre of the island there is a good depth of soil, which is very fertile, producing taro (*Arum esculentum*), yams, bananas, and sugar cane in abundance. Orange and lemon trees have been introduced, also date palms, papaw apples, custard apples, water melons, pine-apples, and several other tropical fruits. Cocoa-nut trees abound, and the fruit is noted amongst the islands for its extraordinary size. Concerning the character of the people, Captain Cook was not far wrong in his estimate of them; they were not cannibals, and held in great horror the eating of human flesh, but infanticide was common, and it was not an unknown thing for sons, at their own request, to destroy aged and infirm parents. Niue was literally a savage island. But the scene has changed. Under the teaching and influence of the Gospel, Captain Cook's "wild boars" have been transformed into a civilised and Christian people.

In these papers I purpose briefly narrating how the Gospel was introduced to Niue, and some of the fruit it is bearing. It was not easy for the missionary to get a footing on Niue. In olden times they believed that their island was the world, and that they were the people. When, subsequently, they became aware of an outer world, upon seeing a sail, they would congregate upon the cliffs and use their incantations to keep away the foreigners. The Rev. John Williams, in 1830, landed in one of the villages with some Aitutaki teachers, whom he wished to leave there. The party were received in a friendly spirit by some of the natives, and by them also urged to beat a hasty retreat. But the great missionary never knew how narrowly he escaped being killed on that occasion. Some years after this a native of Niue left the island in a whale-ship. In the course of his travels he reached Samoa, where he was received into the family of the late Dr. Turner, who taught him to read and write. He further professed to have become a Christian, and was baptized. This man, whom they called Peniamina, was, at his own request, returned to his island in 1846. Peniamina knew the risk he ran in returning home, and his apprehension of danger was not unfounded. The people feared that his presence would cause sickness and death, and they coun-



EXTERIOR OF CHAPEL.—(For interior see page 286.)

sed to kill him. Their counsels, however, were brought to nought. After a while, as no evil arose from the residence of Peniamina amongst them, the people came about him to hear what he could tell them of the outside world. He told them about Samoa, and the blessings they were enjoying on account of the new religion. He also told them of the true God, and of Jesus Christ. A few of the people listened, and were so far interested as to give up work on the Sabbath, when, alas! the teacher himself turned aside into the crooked paths of sin. His disciples, happily, did not go with him. I once asked an old man: "Why did you not give up religion when Peniamina went back to heathen practices?" He replied, "We thought that what he had told us was good, although he failed to follow his own teaching." So, heathen and savage though they were, they distinguished between the man and his creed, and held fast the truth they had received. It was only a few grains of truth, but it had awakened within them new desires, and they wished to hear more of these "wonderful words of life." The missionaries in Samoa, finding that Peniamina was doing no good, put in his place a Samoan teacher named Paulo. In October, 1849, Paulo and his wife and family were landed at Mutalau, the village in which Peniamina resided. The chiefs who had listened to the teaching of Peniamina promised to protect Paulo. This they were well able to do, for at that time they were the most powerful tribe on the island. Paulo lived with these people, fished with them, and worked with them. His helpfulness and kindness, with the Master's blessing, opened their hearts to receive the message he had come to deliver. He seems, moreover, to have been always ready to speak for Christ, and words then spoken lived in the memory and brought forth fruit in the lives of many of these degraded savage islanders. As soon as Paulo knew the language he translated from the Samoan a primer, and initiated the people into the art of reading. After this he gave them the "Book of Moses," a miscellaneous collection of passages from the Old and the New Testament. Perhaps the great lawgiver had the honour of the book because it contained the account of the Creation and the Fall, also the Ten Commandments. Later on Paulo translated the Gospel of Mark. As a translation it may have been far from perfect; but it told the wonderful story of redeeming love, and, as they read, not a few were touched in their hearts, and gave themselves to the Lord.

In August, 1861, the Rev. George Pratt, of Samoa, landed at Niue with the Rev. W. G. Lawes, now of New Guinea, whom he introduced to the people as their first English missionary. They found the islanders nominally Christian, eight avowed heathen only remaining. Family worship was becoming general, and five large chapels had been built. In the erection of these buildings no nails had been used; the whole structure was fastened with cinnet, made from cocoa-nut fibre, and the work was well and firmly done, for some of these chapels stood for thirty years without being

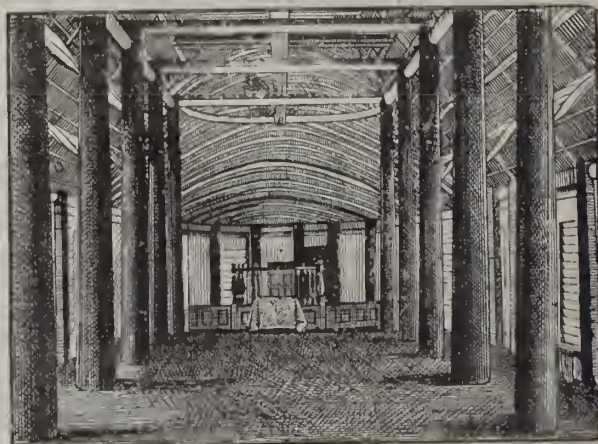
repaired. Progress also had been made in civilisation, the people were living in better houses than formerly, and there was an ever-growing demand for clothing. Much had been accomplished, a great work remained to be done. There was plenty of superstition everywhere, and not a little semi-heathenism, and, at the most, but a limited knowledge of Divine things. The people, too, must have the Bible, and, in order to render the church independent of outside help, teachers trained at home. The work was great, but God was with them, and enabled them to do much for Him. During the ten and a half years that the Rev. W. G. Lawes resided in Niue he translated the New Testament and the Psalms, also the Books of Genesis and Exodus, and revised and carried through the press the New Testament with Psalms. In training teachers he was also very successful. Paulo, we think, died all too soon. His name is still cherished with great respect and affection. His place was filled by a Niucan. The remaining Samoan teachers returned home, and their work has been taken up by Niue teachers. Two Niueans also went as teachers to the New Hebrides, two to the out-stations to the north-west of Samoa, and several to New Guinea. The work has continued to be carried on upon the same lines. There are now eleven villages, each with a well-built chapel, presided over by a teacher trained on the island. These men are pastors, schoolmasters, and general helpers and advisers to the people. They make mistakes, as we all do, but, on the whole, work wisely and well, and God is blessing their labours. There are eighteen married students in course of training for work either at home or abroad, and a school with about thirty boys who board with the students, from whose ranks we hope by-and-by to get good men for teachers. In translation of the Scriptures, we have the remainder of the Old Testament in manuscript with the exception of six books. From the beginning of the Mission up to the present date between three and four thousand have been received into the church. Of this number not a few have disappointed and grieved us, but of many we think with joy as now at home with the Lord. There are now 1,557 in fellowship with the church. The average attendance at the Sunday-schools is 1,687, and at the day schools 1,504. Twenty-two married teachers have gone from the island to New Guinea, and of these eleven men and thirteen women have died, some of them in New Guinea, and others shortly after their return home. Yet there is no disposition to give up the work. Of the students now in course of training, most of them desire to go to New Guinea. The Niueans are liberal in their offerings to God. Besides paying their own pastors, they have during the last nine years given upon an average £318 per annum to the L.M.S. They do not give out of their abundance, for they are not a rich people. Neither do they give to the Lord that which costs them nothing. As their contributions are mostly made in cotton, fungus, arrowroot, and dried cocoa-nut, it costs them a good deal in hard, continuous work during the year.



NATIVE LEADERS OF THE NIUE MISSION.



MISSION HOUSE, NIUE.



INTERIOR OF CHAPEL.

Civilisation is advancing, which is seen in the personal appearance of the natives, in the houses in which they dwell, and in the many conveniences of every-day life which are gradually becoming necessary to them.

There is, however, a dark side to the picture. A young man, upon his return from other lands, when urged to go to church, has been heard to say: "White men do not go to church on Sunday, and why should I go?" Swearing in English is common. And sometimes, on the arrival of a party of labourers, we see young fellows rolling about drunk. They will hide the liquor, and keep it often for weeks, just to take a long draught when they get home, and come ashore in real English style. The people are naturally superstitious, but in addition to their own they have importations from other islands. Then there is formalism; and, above all, the rising generation know nothing of the horrors of heathenism; hence they are not so ready as their fathers were to receive and obey the Gospel of Jesus Christ. Our difficulties, however, are all known to the Master. He is with us; and in His name and in His strength every enemy shall be overcome. "Brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

F. E. LAWES.

BIBLE TEACHING ON MISSIONS.—X.

By REV. J. F. B. TINLING, B.A.

"From you sounded out the word of the Lord."—1 THESS. I. 8.

THE testimony of the Thessalonian Church was trumpeted, as the word used by St. Paul implies. They were placed on the high road of commerce between Rome and the cities of Western Asia, and, while their own merchants carried the good news to many parts, and illustrated it by their lives, thousands of other travellers, noting all great social changes in their slowly-moving age, recognised in the Christian community object-lessons in the new religion of Jesus Christ. Serving the living and true God in the midst of the idols they had formerly worshipped, and waiting for the return from heaven of His Son, whom He had raised from the dead, these Pauline converts compelled attention far and wide to "the grace which is saving to all men."

Yet their opportunity was small in comparison with that which a correspondingly prominent modern Church enjoys, and the latter, if distinguished by equal spirituality, may every day impress the world with much more than Thessalonian influence. For all heathen nations, but little known and hard to reach in apostolic times, are now fully exposed to view, and, almost without exception, easily accessible to Christian agency. Corea, Thibet, and Morocco may still seem to be closed lands, but even they are not wholly so, and they represent together but a very small part of the heathen world, in comparison with that which is open and yet practically unoccupied.

Imagination is tempted by the subject of the nineteenth century Church, in which talent and wealth are alike held

in loyal stewardship, and which is, consequently, a full river of blessing to the desert of the world; but here facts are less reasonable than fancy, and history has strangely little to tell of corporate ambition to do the noblest deeds in the cause of Christ and humanity. Happily, the great opportunity still remains, and, yet more happily, a growing desire to use it worthily. The weakest churches, too, are in this fellowship of missionary testimony, and so much is possible to them that they have no occasion to envy those who are laden with the responsibilities of rich endowment. Let those who doubt the sufficiency of faith to qualify for world-wide influence remember the village church of Scrooby, expatriated for Christ's sake, and, after strengthening the testimony of Continental Protestantism, helping to lay the principles of liberty and fidelity to conscience at the foundation of the greatest of republics; let them read again the story of Hernhut, the spring of Moravian missions, in all the hardest fields of service; or let them trace the influences of Hermansburg, the village of a single street, in which a dozen candidates responded to the first appeal for missionaries to Africa, and which, by the abundance and variety of its evangelistic agencies, has, for half a century, commanded the admiration of all who are familiar with the history of Christian heroism.

But, if such noble service is to become common among us, the churches must be roused by individuals, and the only way in which individuals can rouse the churches is by labouring to realise the Divine ideal in themselves. The man who is concerned about the apathy of the Church will do well to remonstrate and exhort, but he will do better still to raise the standard of living by whole-hearted consecration, and to show the practicability of evangelising heathen lands by the liberality of his missionary subscriptions and by the freshness and sympathy of his prayers.

WALTHAMSTOW HALL.

SINCE the issue of the last Report, Walthamstow Hall has suffered from a serious epidemic of measles, and though, happily, most of the cases have been mild, the appeal which was then made is now repeated with double emphasis, and the Committee again urge the pressing importance of providing an infirmary or sanatorium for the children, as they now feel still more strongly that they ought to provide such arrangements as will materially lessen the anxiety of those on whom the weight of responsibility rests; while, having done their part, they will still wait on Him, who has hitherto so graciously led and cared for those under their care, and acknowledge that, "unless the Lord keep the house, they labour in vain that build it." If this plan can be carried out, it would afford accommodation for six more children, an increase much needed in consequence of the large number of applications for admission. The Committee cannot, however, venture on such an outlay unless friends rally round them, and we urge the matter very earnestly on their kind consideration of such. The Treasurer has generously promised to start the fund with £100, and we earnestly hope that many others will cheer the Committee by similar practical sympathy.

Mrs. Pye-Smith, St. Katharine's, Sevenoaks, will gladly give any further information if desired.

SENT FORTH WITH THE ASSURANCE OF VICTORY.*

OUR expectations of a large and earnest valedictory service at Exeter Hall, on Wednesday evening, October 26th, when the missionaries whose names appear on page 277 took public farcwell, were fully realised. The Right Hon. Lord Kinnaird presided. The devotional exercises were led by the Rev. A. N. Johnson, M.A.

In the name of the meeting, Lord Kinnaird promised the missionaries that they would bear them up in their hearts in prayer to Almighty God. The fact that the Society had, within fifteen months, found thirty-seven of the hundred additional missionaries contemplated by the Forward Movement was a great earnest of what was to be done. The missionaries present were going out at a time when great victories were, he felt confident, to be won. Missionaries, especially in India, were continually refusing to baptize many who wished to be baptized, not because they were not ready to make the tremendous sacrifice that baptism in such a country meant, but because the missionaries did not think it wise to have more inquirers attached to their churches than they could attend to. He (Lord Kinnaird) was glad to see that some

of the missionaries were going out to important universities, high schools, and training schools for training native teachers, and had not been drawn away from doing so by the shallow arguments and criticisms of some who thought they could settle the matter from one short, hurried visit to India or China. He hoped the Society would never be a party to giving up those important educational establishments, which he believed had brought India and other mission-fields to the state of efficiency to which they had attained.

The Rev. George Cousins said he had to intervene between the meeting and their departing friends for a few moments, but he did so in order to bring them and the meeting into closer touch, that the meeting might realise their object in going forth, and that the deepest interest their hearts were capable of might be aroused on their behalf. Mr. Cousins asked the meeting to follow the courses of the two steamers that would convey most of the missionaries to their respective destinations in India and China. Twenty of them would be proceeding to India; "but could we multiply that number by ten, or even by a hundred, so vast is India, so varied are the people, and so

many are the open doors that await the Christian Church that the advent even of 2,000 missionaries would make as slight an impression upon India as a whole as would the arrival of an extra excursion train from the provinces upon this great City of London." He then spoke of the party going in the other steamer to China, also of two going to South Africa, and two others to Samoa.

After Miss Havergal's consecration hymn had been sung, the following missionaries testified to the earnestness of their purpose:—

The Rev. E. V. Cooper incidentally characterised the valediction as "something like birds being let out of a cage."

Dr. Gillison assured the meeting that he looked forward to going to Hankow for a second term of service with even greater enthusiasm than he felt the first time.—Miss Derry spoke of the honour and privilege of going forth as a representative of, and fellow-worker with, Jesus Christ.—Miss Parslow mentioned that when Miss Ashburner left Chiang Chiu, causing distress to the native women in consequence, she prayed that God would send two missionaries in her place, "and now Miss Carling and I stand before you as the two who are being sent to succeed her."—The Rev. H. H. Theobald said the call to foreign service had come to him from God with ever-increasing, and at length with irresistible,



MISS FOOKS.

MISS THEOBALD.

* We are glad to be able to complete the illustrated notes of our autumn reinforcements, which have appeared in the last two CHRONICLES, with photos of Miss Theobald and Miss Fooks. They came to hand too late for reproduction with the others.

urgency.—Miss Macdonnell appealed for help in securing some of the modern appliances of surgical skill to aid in the hospital work at Neyoor, and then, seeing some nurses present, she urged them to consider the question of coming forward in the true missionary spirit to help in efforts to relieve the sufferings of the heathen.—The Rev. J. W. Gillies said it was an ever-deepening conviction, not a wave of enthusiasm, that had led him to consecrate his life to the service of Christ in the foreign field. In the words of the great poet who lay not far from that Hall, he hoped to lead the dark, ignorant sons of India up “the great altar-stairs that slope through darkness up to God.”—Miss Dawson, having appealed for more volunteers to take the Gospel to India, a hymn was sung, and then the Rev. J. A. Joyce offered prayer, and expressed his thankfulness, as had Mr. Theobald, for having been enabled to spend three years in a home pastorate before going abroad.—Mr. J. Walford Hart assured those who wanted to go to the mission-field, but whose way had not been opened up, that God had lessons to teach them at home, and he addressed the following forcible question to those whose hearts were yet closed against the Saviour: “Are you going to let the heathen Chinaman, the dark African, the caste-ridden Hindu, into the Kingdom before you?”—Miss Fooks said she would never be able to thank God enough for the blessings that had come to her in connection with the East London Institute, and concluded with the following request: “Pray that our hearts may be wholly our Lord’s; that no shadow of personal ambition or aspiration may spoil our work for Him; that our love for His poor lost sheep may be deep and warm and unabated, that degradation and sinfulness may never weaken it; that our love for Him may be the consuming passion of our lives; and that, whatever else happens to us, the beloved name of Jesus may be honoured and hallowed through us.”—“Those of us who are going out,” said Miss Christlieb, “would not change places with any one of you in the audience, so glad and thankful are we to go.”—Dr. Walton remarked that this was the great age of advertising, and, feeling that some of the business qualities seen in advertising should be transferred to the service of a worthier Master and a nobler cause, he was going out to China to advertise and to proclaim the love of God in the person of Jesus Christ.—Mr. J. E. Reid spoke of the joy he felt in going out to serve Christ among the heathen.—Miss Haskard said that, after many years of patient waiting, the dream of her life was being realised.—Dr. Bessie Harris said that she and her sister were going to China because the love of Christ constrained them; not to force a new religion upon the heathen, but to win them for Christ. “I don’t,” she said, “look upon medical work as a bribe to Christianity; I much prefer that it should be looked upon as the expression of Christian compassion.”

The Chairman mentioned that some of the missionaries were being sent out at the expense of one or two friends, and told of a lady who said she “liked to work like the angels.” She had read that the angels worked day and

night, and, as she could only work by day, she sent out a missionary who worked on the other side of the globe during the remainder of the twenty-four hours. He commended that lady’s example to others.

Rev. W. Roberts, B.A., Chairman of the Board, delivered the valedictory address. “We all,” he said (and the audience, without waiting for him to proceed, signified a united assent), “wish you all, at all times and under all circumstances, God-speed.” The Father sent the Son out of love both to the Son and to the world, and it was because God loved the missionaries so much that He had entrusted them with the most arduous and yet the most glorious work. Jesus sent them forth, as He Himself had been sent, with the assurance of victory, though the way might be long, rough, dark, dangerous, lonely. Long or short, it was exactly the amount of time which would be most for His purpose, for their good, and for all the interests of His Church. “Now, dear friends,” said Mr. Roberts, turning to the audience, “will you not answer that response by being banded together as a union, praying earnestly for these our brothers and sisters, and for other brothers and sisters who need your prayers also, that they all may speak the word as they ought to speak it, and may see the word of the Lord abundantly glorified?”

The Rev. J. P. Gledstone, having invoked a valedictory blessing upon the outgoing missionaries, the meeting was brought to a close. It only remains for us to mention that the singing was led by the choir of Lyndhurst Road Church, Hampstead, with Mr. Macey at the organ.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

A MONG a number of baptisms at the HOSPITAL To Tsai Chapel during the past few EVANGELISTIC weeks are two worthy of note, as illustrating WORK AT hospital evangelistic work on its two HONG KONG. sides. Wong A Kam, the wife of a well-known teacher at the village of Shun Tak, near Canton, was on a visit to Hong Kong, and, hearing of the Alice Memorial Hospital, applied for relief of an inversion of the eyelids from which she suffered. Admitted to the female ward, her condition was greatly improved by a simple operation, and meanwhile she heard the Gospel story, which brought her the object of a life-long quest—peace. She had been a rigid vegetarian and most devout in her observance of the customs of her own religion, but had in them found no satisfaction until, in her fifty-fifth year, her

entropion brought her within hearing of the story of Jesus ; and, almost from the first, she seemed to recognise in Him what she had so long been seeking. She publicly professed her faith in baptism a fortnight ago, and, while she will probably meet with a larger amount of persecution than usual, it is hoped that she will exert a correspondingly wider influence among her friends and neighbours on account of her former reputation as a religious devotee. Already, in fact, she has stirred up a spirit of inquiry on the part of two women in the Hong Kong family where she has been staying. The case of Ch'an A Lin, a young woman of something over twenty years of age, illustrates the value of work among the out-patients. Her mother was attending the hospital once a week or so for some trivial ailment, became interested in what she heard of the Gospel, and invited Miss Field to come and see her in her home, and teach her daughter, A Lin, also. Miss Field, glad of the open door, commenced a series of periodical visits for the purpose of instructing these women, and others who joined them, in the story of Jesus and His work for them. A Lin, it was discovered, was living a life of sin, but this, under the new influence that was being brought to bear on her, she soon abandoned, though for the time being it meant almost starvation for herself and her mother. After being under observation for over a year, she was admitted to the church by baptism last Sunday, and has given every evidence of being a humble believer in the Lord Jesus. Thus, through the influence of the Medical Mission, indirectly, but none the less really, a girl who, probably, *never saw* the hospital, has been led to the Saviour.

J. C. T.

UNDER date August 30th, the Rev. J. W. NOBLE CHINESE SERVANTS. Wilson wrote from Chung King :—"Just a line to catch the mail. I trust you have not been alarmed by the inaccurate Press reports of serious trouble in this city. The riot in the West referred to in the papers just to hand occurred at Shün-ch'ing-Fu, a city eight days' tramp to the north of us. It appears to have been serious enough, not so much because of the actual outrage upon the missionaries (China Inland Mission) concerned, as on account of the proof supplied by the incident of the complicity of the high provincial authorities. Even the Viceroy seems to have had a hand in the disturbance. But another piece of news has just come to us of a much more serious outbreak in a city to the west of Ch'ön-hi, recently opened by Mr. and Mrs. Polhill-Turner (Mr. Turner is one of the C.I.M. Cambridge Band). It is said that the populace attempted to *burn* the missionaries, for whom stakes had been prepared, and they were only prevented from carrying out their purpose by the interposition of the missionaries' servants, who willingly handed themselves over to the furious mob to be dealt with as the mob pleased, on condition that Mr. and Mrs. P. Turner should be released. This proposal was accepted, and the servants un-

mercifully beaten. But, though released, Mr. and Mrs. Turner were horribly beaten, too ; Mrs. Turner being first of all stripped of her clothing to the waist and beaten in that condition ! 'In the last days perilous times shall come,' and yet God lives to care for His work and His workers. We must fall back upon God. Here we are perfectly quiet, the big examinations having passed off without raising even a ripple of trouble."

其主當 赴遠求 焉工收 以穀 收之	Pray ye the Lord of the harvest to send forth labourers into his har- vest. Matt. ix. 38	傳為祈 道增禱 之加禮 舉華會 人
PRAYER UNION FOR		
Increase of Native Workers in China.		
一 德求 多主 得賜 保此 恩人 師多有 之信 感動	AGREEMENT. Weekly and if possible daily to pray : 1. That God will raise up many native workers in China. 2. That God will send them forth full "of faith and the Holy Ghost." *****	一 求次會 主或友 多每約 遠日定 傳一每 道次禮 人拜 一
MEMBER'S NAME.		
會友名	President, <i>J. W. Stevenson</i> Vice, " <i>Y. K. Yen</i> Secretary <i>E. H. Thomson</i> No. Date	湯顏范 譚詠明 禮詠德 記副會 司會正 正

THE above illustration is explained by A CHINESE the Rev. F. P. Joseland, of Chiang Chiu : PRAYER UNION. —"I enclose a membership card of a new Prayer Union for the Increase of Native Workers in China. The English is in the centre, and the Chinese translation on each side. Hundreds of Christians

are joining this Union all over China, and I have already nearly two hundred members in the nine churches under my control. It was got up first of all by the Shanghai native and foreign pastors, but is rapidly being accepted by all churches in China, and is, therefore, becoming a link between all the various branches of Christ's Church in China. For this effect alone it is to be commended, for we do wish the Chinese Christians to realise the unity of the Church, even though the names by which each member may be called may be different. The president is of the China Inland Mission, an Englishman; the vice-president is a Chinese native pastor of great renown belonging to the American Protestant Episcopal Mission; and the secretary belongs also to the same Mission. So it is fairly representative of the three countries. Our Society has always laid stress on native agents as the necessary adjuncts of the foreign missionaries, so that we can all rejoice that China, as a whole, is moving forward thus unitedly and heartily in prayer and effort towards the multiplication of spiritual native workers. It is not a little encouragement to me to see how ready the Christians were to join in this Union, and I am glad to feel that they are thus banded together with their brethren throughout China for such a noble cause."

INDIA.

THE Rev. A. P. Begg, B.A., writes regarding the annual United Conference and Prayer Meetings of the Bengali Christians of all the Protestant denominations in Calcutta:—"I have little doubt but that these meetings are very helpful to the churches. Many of the sentiments expressed in the papers and speeches were devout and inspiring. At the annual examinations in Scripture Knowledge and Christian Evidences in connection with the Conference, one of our theological students, Kartik Chandra Naskar, was awarded the first prize in the first or highest grade, and our Bhowanipur Christian Girls' School and our Institution carried away the lion's share of the prizes."

"THIS is the day (October 11th) of our half-yearly Sangam, as we call it," writes the Rev. J. Duthie, from Nagercoil. "The congregation at the head station has raised between £60 and £70, which is very good considering the unfavourable season we have had. Joshua (the pastor) has just finished a stirring and original address on the Centenary of the Society. During the next two years a special effort, in addition to ordinary contributions, is to be made all over our Mission. Joshua took for his text Genesis xxvii. 2-4:—"Behold, now I am old. Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison, and make me savoury meat, such as I love, and bring it to me that I may eat, that my soul may bless thee."

WE had an interesting baptism in the Neyoor Hospital a few weeks ago. It was "OVER THE LINE TO JESUS." a patient whose thigh I had amputated some time before, and who, though a heathen on admission, had learnt to trust in Christ as his own Saviour, and who, before going back to his heathen friends, had expressed a wish to receive the sign, expressing the fact that he had stepped "over the line to Jesus."

E. S. F.

MADAGASCAR.

THE Rev. W. and Mrs. Hockett have been much encouraged by the appointment of Miss Coombs to join them next year, and the natives, too, are delighted. "We are making all haste to get the girls' school and house finished before the rains commence. Applications by parents on behalf of their girls are overwhelmingly made. We shall have a difficulty in deciding who to receive and who to neglect. The churches throughout the district have done very well indeed. They have collected over forty dollars, made 10,000 bricks, and given grass and wood. At our last meeting of pastors and delegates we agreed to start a 'Vonizongo Missionary Association' to help the Sakalava villages bordering on Vonizongo. This is in addition to the yearly collections of sixty dollars on behalf of the Native Missionary Society at Antananarivo. Of course, the Catholics and Ritualists never ask them for a halfpenny even to build their churches; many of the people join them on that account. Our policy is very different, however. When our schoolroom and house are finished and furnished we shall have expended about 250 or 300 dollars. Our money bags will be more than empty by that time; but we have strong faith in our work, and especially in our friends." Mr. Hockett is in need of a school bell.

MR. HUCKETT sends the following interesting story of travel:—"I have recently returned from the longest journey I have yet made in the district; and then I only skirted round about three-quarters of the north-west and north-east borders. I was away fifteen days, travelling every day from eight a.m. to three p.m., through wild grass land inhabited for the most part by solitary military stations of Hova soldiers, and across broad, deep, rushing rivers infested with crocodiles. Each day afforded me similar scenes, similar excitements, and similar business. Preaching, baptizing, and examining was the order of the day. I was greatly helped by my magic-lantern, however—a capital thing for a journey. I could always get a full house in the evenings, even if it happened to be a Sakalava village I was visiting. At only one place the people fled through fear. I even failed at first to entice the youngsters near me by the all-powerful bead, although I sent one of my

men round to announce the fact of a general scramble for beads about to be made. After sitting in the small rush chapel half-an-hour, about a dozen made a venture and entered, sitting with their *backs* to me. I asked them if they knew a hymn. They said: 'Yes.' So I told them to sing it, and they sang 'O Jesus, a friend, a Saviour we love,' to the tune of 'I want to be an angel.' But they went at such a gasping rate, and muddled up the verses, tune, and chorus so, I could join in by no possible effort. They told me some officer of the Government had taught them it, when he visited them some time ago. I talked to them, but there wasn't one who could spell a word. I showed them the Story of Joseph and the Parables, &c., of Jesus, in the evening, but they kept more than one eye on the glaring bull's-eye magnifier behind them, in mortal fear. Next morning every man, except two, had hidden himself. Fortunately we met some soldiers on the footpath coming to meet us and guide us to our next stopping place; otherwise we should have been in imminent peril of robbers."

MR. HUCKETT continues:—"I was much struck with the difference between the appearance and intelligence of the Sakalava I met and that of the Hova here. I saw people in their real heathenism, and spoke to them from Luke xv. Many of them came prepared to be on a footing with the white man by wearing their charms underneath their spare clothing. To every village there was always attached a large number of sugar plantations for rum-making. I counted seven to a village of two houses. But what often crossed my mind in telling them of their sonship to God and their Father was, Can these souls be converted here and now; or must they go through all the process of teaching and learning first? Die! I felt that the only thing that can win these darkened, devil-ridden souls for God and the right is an enthusiasm made up of something more than bluster, and a patience that is not easily worn out with a day's, a month's, a year's hard digging, sowing, and watching. 'To lie, a sin? to rob, a sin? to get drunk, a sin? to do worse, a sin? What's sin? That's some idea of you white men, not ours! Let the Hova accept new ideas and customs, we are not such fools or deceived so easily!' I felt intensely the farcical side of my journey, like a strange, unnatural bird flitting from village to village, with a promise to visit them again in a year's time! Can these dry bones live? I can only answer with the same question put by the prophet. I was not over-gladdened by my journey. Many of the Christians were woefully ignorant about the story of Jesus, and are regular toaka sellers, if not drinkers. Most of the houses I slept in reeked with the fumes of rum, and in some cases I caught them red-handed making it. But such is the tale everywhere outside Imerina. The people generally, however, treated us well, supplying rice and beef to myself

and the eleven men I had with me. One day only a part of a dead bullock found on the moor, probably killed by robbers, was dished up. The rats were dreadful. They played leap-frog across my bed in the face of a lighted lantern; and took it that I was egging them on when I made a bad thrust at them on the cow-dung covered walls with one of the men's spears."

IN conclusion, Mr. Hockett says:—"One A TOUCHING INCIDENT. little incident touched me very much. I was just leaving one of the worst towns (spiritually) I had visited. Two old men met me near the village gateway, and, after giving the usual Malagasy salute, said: 'Ah! sir, we wish to thank you for coming to visit us; you haven't threatened us or taken by force our fowls or pigs, but have treated us fairly and openly, and told us what is good. We want you to come again. Veloma' (good-bye). They then told me about some white men (miners) who had passed by their towns and who had drunk toaka, done wickedly, and not paid for their fare. I truly think our home work is deepening. I wish the Christians could be made somewhat bolder in their service for Christ. I know the very system of government makes it almost impossible. I am trying to instil into the members of our Association a sense of honour, to be brave enough to refuse to tell a lie, or to be mean, or to receive a bribe. The difficulty is, the Malagasy have very elastic consciences, and find it almost impossible to tell when an action has become a lie. Perhaps they are not the only people afflicted in the same way."

IT is now pretty well understood that BURNING IDOLS. Madagascar is by no means free from idolatry. The missionaries of Ambohimandroso, Betsileo, have had the joy of witnessing and aiding in the burning of some idols. These, however, are not figures of men and beasts, as are seen in other heathen lands, but a few insignificant little pieces of rag and wood, supposed to possess charms against various ills. These were held by a young man studying with a view to become a teacher, but who had been largely under the influence of a heathen grandmother. After they were brought to light, all the students and their wives were gathered together, when the things were duly examined by each one, and the folly of trusting in them exposed; then the "sacred" charms were placed on a pail turned upside down and reduced to ashes. The young man, probed by his fellows as to his willingness to give up his gods, answered: "I will eat them if that will satisfy you." This is a great point gained, as in many of our Betsileo Christians there still lingers a superstitious fear of the consequences of in any way slighting these bits of wood, rag, or stone. A. M. F.

NEW GUINEA.

THE Rev. J. Chalmers commences his last FROM TAMATE. letter to Mr. Thompson from Toaripi, dated August 16th: "I want to let you know I am living. I hope in a few days, if the sea goes down, to go west as far as my cannibal friends, and then on to the Aird. My object is to prepare the way for next north-west season, and so prevent a possible attack. . . . I have got a sorcerer's kit at Kivori for you, and hope to send it. He was a great sorcerer, too great to live—so one day he was clubbed to death. He and I were great friends. His son is a Christian, and is being prepared at present by the teacher for the Institution, whence he hopes to go forth as an evangelist. His father's stock-in-trade he has given up. We have fifteen catechumens here, and some of them are good, earnest fellows. I hope soon to baptize them. We have had sickness, deaths, and falling away, but in our darkest hours we were not without hope, and so now there is light. The Master knew we needed it much. We want some of these men and women as evangelists, and we pray for it." In a subsequent letter Tamate tells us, "Yesterday (September 11th) was a day that will be long remembered here (Toaripi). I baptized eight natives after they had given good public testimony for Christ before their countrymen. There are others waiting. My only sorrow is there were no women, and, until the women are got for Christ, we cannot expect any real living Church. A change for the better is coming over the people, and neighbours, formerly afraid of them, speak gladly of the change."

IN the course of a visit to the Kabadi district, the Rev. H. M. Dauncey has A FIRST COMMUNION. had the joy of, for the first time, forming a church at Lealea. He baptized eight persons, and for the first time they sat down to the Lord's Supper in that village."

MONTHLY PRAYER MEETING.

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. on Monday, December 5th, from 4 to 5 p.m. The Rev. George Cousins will preside, and give information recently received from the mission field. All friends of missions will be heartily welcomed.

YOUNG MEN'S MISSIONARY BAND.

THE meetings of the Central Band at the Mission House are fixed as follows:—Friday, December 2nd—"James Gilmour," by Mr. H. B. Probin. Friday, December 16th—Address on "Matebeleland," by the Rev. W. A. Elliott, of Inyati.

The meetings commence at 7, and conclude at 8.30 p.m. Members of provincial Young Men's Missionary Bands who happen to be in London will be welcome.



THE STORY OF JOHN G. PATON, TOLD FOR YOUNG FOLKS; OR THIRTY YEARS AMONG SOUTH SEA CANNIBALS. By Rev. James Paton, B.A. With forty-five full-page illustrations. London: Hodder & Stoughton, 27, Paternoster Row, E.C. Price 5s.

A CONDENSED reprint of the intensely interesting biography already so well known, with a few fresh incidents introduced. The illustrations, which are of a most graphic and startling, not to say sensational type, will, apart from the letterpress, ensure for this volume the greatest popularity amongst young people; whilst the story itself, so thrilling, so full of constant adventure, will also do much towards increasing that popularity.

MADAGASCAR: ITS MISSIONARIES AND MARTYRS. By William John Townsend, D.D., Author of "The Great Schoolmen of the Middle Ages," "Robert Morrison, the Pioneer of Chinese Missions," &c. London: S. W. Partridge & Co., 9, Paternoster Row, E.C. Price 1s. 6d.

THIS is another of the biographical series, and, although not in itself a biography, we welcome it as a valuable addition. We could wish that a fuller account of the more recent development of the Madagascar Mission had been given, and that the work of the last thirty years had been made to stand out in greater prominence than it does in these pages. To a certain extent the story is brought down to the present day, but the main portion of it deals with the history of the persecution. Still we appreciate the book. It re-tells for the young people of to-day, and others not familiar with the story, the narrative so often told twenty or thirty years ago of the Malagasy persecutions and martyrdoms. Many of the illustrations are familiar to those who are acquainted with books on Madagascar, and indeed are somewhat ancient and inaccurate, but others specially prepared for the volume are admirable. The book will make a valuable addition to Sunday-school libraries.

MEMOIR OF MARGARET STEPHEN KENNEDY, BY HER HUSBAND, JAMES KENNEDY, M.A., LATE MISSIONARY IN NORTHERN INDIA. London: H. Nisbet & Co., 21, Berners Street. Price 6s.

WE welcome this memorial of one so greatly respected and beloved. It is, at the same time, a tribute of affection and the record of a beautiful, earnest, Christian life, which cannot but be stimulating to all who peruse it. The home life of the late Mrs. Kennedy, and her influence as a missionary's wife, are alike conspicuous in the pages. The tributes to her character and influence recorded in the last chapter, coming, as they do, from Hindu friends and from representatives of numerous Christian interests here at home, forcibly recall to one's mind the many excellencies of this devoted Christian lady. We trust that the book will have a wide circulation.

ERRATUM.—November CHRONICLE, p. 269, 2nd col., line 35, for "September, 1890," read "December, 1889."



PERSONAL ITEMS.

CHINA.—Dr. J. T. Burton has moved from Hankow to Hong Kong, and Mrs. Burton is now on her way from England to join him there.—At a recent graduation ceremonial, the University of Edinburgh conferred on Mr. J. C. Thompson, M.B., C.M., of Hong Kong, the degree of Doctor of Medicine, *in absentia*. His thesis was on "The History and Present Position of Chinese Surgery," "Surgical Characteristics of the Chinese," and "The Prospect of Western Surgical Practice in China."—While in Japan, Mr. Ross stayed with his family at Arima, in the hills near Kobe. Every year a Christian Conference is held there. Some fifty China missionaries were present this year, and about eighty Japanese fellow-labourers go there every year. "The Conference was exceedingly helpful, and, while missionary topics were discussed, yet Bible study and modern-day questions carried the day. The spiritual side of our life and work was mostly dwelt upon, and the universal testimony was to the blessings our hearts had received." Mr. Ross goes on to say, "The members of the American Board, some eighty in number, visit Hieizan, a day's journey from Arima. I went to Hieizan for several days and spent such a happy and profitable time, being greatly impressed with the love and confidence shown by our cousins towards us. One cannot but feel small on comparing China and Japan, especially in their educational departments. The American Board missionaries are a splendid set of workers, and are in the van of missionary labour. I have closely observed methods and results, and have been learning all the time."—Miss Alice Rea left Sydney for Shanghai on September 13th.—The Rev. Jonathan Lees has been suffering severely from fever.—Dr. Smith has already visited the country, and had not a little encouragement. With his help, too, at Tientsin, Dr. Roberts is now able to undertake the work in a more thorough manner, and with greater satisfaction to all concerned. The present year has been the heaviest, from a medical point of view, that he has known. There have been several inquirers and some baptisms. From private letters we learn that the Rev. W. E. McFarlane has been suffering seriously from dysentery. We are thankful, however, to report that he was recovering when the last letter was sent off.

INDIA.—Dr. Fry, who will soon be leaving Neyoor, writes:—"These last two months, I am dropping hospital work almost entirely, and devoting myself simply to the students; for I feel that the best legacy I can leave behind me is a band of trained young men to carry on the blessed work of healing and preaching when we are far away."

MADAGASCAR.—Some photos have reached England of Miss Gilpin's recently opened Friends' Home and Schoolroom for Girls. The total cost of the building has been about £700, the whole of which was collected by Miss Gilpin during her last furlough. The Home is large enough to accommodate fifty girls, or even a larger number if required. His Excellency the Prime Minister

has paid a visit, and expressed his admiration and his hearty appreciation of Miss Gilpin's work. Miss Gilpin has been engaged in training Malagasy girls since 1869, and the fruit of work done in the past is abundantly shown in the Christian lives and homes of some who have lived with her in the past. There are at present in the Home twelve inmates, and a brighter and more happy and intelligent group of girls it would not be easy to find throughout Madagascar.—Miss Amy Brockway is delighted at being back at Ambositra. "Not only is the work itself a delight, but we have so many helpers in it. Rakoto, the evangelist—not a college man—and his wife are splendid workers. If there were a few hundred such, Madagascar would soon be evangelised." Miss Brockway has set apart Monday for visiting a country school; Tuesday, Wednesday, and Thursday for work at Ambositra; Friday for visiting the people in their homes; Saturday gets filled up with "all sorts," and, by the time it is over, "you want another day before Sunday comes."—We regret to hear that Mr. and Mrs. Shaw's recent visit to the interior has not produced any permanent good effect upon their health, and that it may become necessary for them to leave their work again for a sea voyage.

AFRICA.—The Rev. Dr. Stewart, of Lovedale, was a fellow-passenger with Mr. Thompson, on his return to England.—The Rev. M. Richardson, who went out to Oudtshoorn to assist the Rev. B. E. Anderson, reached his destination on September 26th, and, although the post-cart did not reach the town till nearly midnight, more than 300 people congregated in the church to give him a hearty welcome.

SOUTH SEAS.—The Rev. Dr. Davies reached Sydney on September 21st from Samoa, and intended returning to his station in a month's time. During his stay in Sydney he was to read a paper at the Inter-Colonial Medical Congress. He had been feeling very weary from his incessant toil as a doctor, together with the care of the churches and villages.—The Rev. W. G. Lawes left Sydney for New Zealand, on deputation work, on the 22nd inst., and expected to be absent about two months.—Writing from Auckland on October 8th, the Rev. W. N. Lawrence says: "This has been a grand missionary week in Auckland. The Anglican, Baptist, Wesleyan, and Presbyterian churches have all been holding special meetings, and everyone was pressed into the service, including Mr. Abel, Mrs. Lawrence, Miss Ardill, and myself." Mr. Lawrence mentions that he has received letters from Mr. Chalmers by three mails in succession; "and in each he has had to inform me of death among the last band of teachers sent from the Institution in Rarotonga, two men and one woman. It is sad news to carry back with me to Rarotonga, and yet there will be volunteers to fill the vacant places. I hope my next letter will be written from Rarotonga."—The Rev. A. E. Claxton reached Apia on September 30th.

CHRISTMAS IN INDIA.

IN the March CHRONICLE, on page 54, we gave a very interesting article from the pen of the Rev. I. H. Hacker, describing Christmas festivities at Neyoor. The picture on the opposite page comes very opportunely in anticipation of the approaching festive season, and should be looked at in the light of Mr. Hacker's letter, which will bear reading once again.



FROM THE SECRETARY OF THE WATCHERS' BAND.

NEW branches have been formed in the following places, and there are now about seven hundred names on the Central Union Register :—

BRANCH.	SECRETARY.
Bath (Argyle Chapel)	Mrs. Silcock.
Birmingham (Francis Road)	Miss Rankine.
Blackburn (Furthergate)	Mr. T. Taylor.
Cardiff	Mr. E. H. Vivian.
Glasgow (Elgin Place)	Mr. H. B. Whitmee.
Handsworth	(<i>pro. tem.</i>) Mr. S. Rutherford.
Hankow, China.....	Dr. Gillison.
Hull	Miss Dougall.
Kirkham	Mr. J. Ward.
Liverpool (Norwood Grove)	Mrs. A. Hamilton.
Manchester (Broughton Park).....	Miss McLaine.

Marlborough Chapel, Old Kent

Road	Mr. E. Styles.
Northampton	Mrs. Robinson.
Oldham	(<i>pro. tem.</i>) Mrs. M. Claydon.
Oxford	Mrs. Haines.
Porthcawl, South Wales	Miss Ethel Rees.
Sevenoaks	Mrs. Pain.
Sherborne	Miss Williams.
Southport (Portland Street)	Miss G. Rimmer.
Stroud	Miss M. S. Coley.
Trowbridge	Miss Effie Mann.
Woodford (Union)	Mr. Hardy.
York, Lendal Chapel.....	Mrs. Thomas.

Many suggestions have been received about improving the list of missionaries, and it is thought friends may be interested to know that, when the new list is distributed, the names will be arranged according to countries, and not alphabetically as at present. The first year of the Watchers' Band will end in March, when the new cards (2d.) will be issued to members, as well as the revised list of missionaries.

H. L. HEBDITCH.

"THE ENTRANCE OF THY WORD GIVETH LIGHT."

IT is remarkable how the Word of God lays hold of some here and there in this heathen wilderness. At the village of Pulagam, about seven miles from Kadiri, I recently met a man who has received no instruction from anyone, and yet has become "learned in the Scriptures, which make wise unto salvation." While pitching my tent just outside the village, he first accosted me, making friendly salaams, and saying he knew that we came to tell of Jesus Christ, the true Saviour. I told him to wait awhile until we were settled a little, so he retired. In the afternoon he returned, and, sitting on the floor of the tent, told his story. He is a young man, a widower, and owns a little property which he made by his trade as an oil merchant. For some time past, however, he has given up all trading, and spends much of his time in studying the good Book called the Bible. How did he come by it, and how was it he had a taste for such studies? From a child, he said, he had been of a religious disposition, and, one day, finding a torn tract, on which was written a prayer to God, he learned it, and loved to repeat it. Then he prayed that God would send him the whole of the prayer; and, some time after, seeing a child playing with a small book, he went to see what it was, and, to his joy, found that it was the very book he wanted. The prayers in this he also learned by heart, some of which he repeated to me with evident delight. After some further time, a merchant brought a New Testament from Madanapalle, which he bought for four annas, and ever since he has read and thought over it. He could quote whole verses, and asked intelligent questions about what he had read. How was it, he asked, that there were unbelievers, like the Sadducees, amongst the Jews? Who were Isaiah and the prophets? and could he get an Old Testament anywhere? He considered the prophecy by Isaiah, that the eyes of people would be blinded, and their hearts hardened, so that they could not believe, so exactly fulfilled in the people of this country, that that in itself stamped the Bible as God's Word. I asked him why he remained unmarried. "Because," he replied, "both Jesus and Paul commend the unmarried state." I spoke of baptism, but here I found he had read Scripture differently from myself. He said Christ could never have intended baptism to be perpetual. He came to do away with rites and ceremonies, and if we performed them we were in that respect no better than the Hindus. Paul declared that "in Jesus Christ neither circumcision nor uncircumcision availed anything, but a new creature." Just to try him, I asked how he explained Christ's words to Nicodemus: "Except a man be born of water and of the Spirit he cannot see the kingdom of God." To my astonishment he without hesitation gave what I believe is the true interpretation—that Christ there referred simply to natural and spiritual birth, as He Himself explained, "That which is born of the flesh is flesh," &c. After I had pressed him a little on the subject, he admitted that it was perhaps because he did not want to break with all earthly ties that he held these views about baptism; but he said, emphatically, "Jesus Christ is with us here and now, is He not? If, then, He will make it clear to me, by dream or otherwise (as he appeared to Paul), that I ought to be baptized, I will certainly be baptized. At present I do not see that He calls upon me to break with everybody and everything for the sake of a ceremony." I must say I felt very much in sympathy with him. Inquiring about him in

the village, I found that he bore a very good character, and was known as the man who had given up everything to read a book which he called "Bible." The knowledge this man displayed was the more remarkable, inasmuch as he is by no means a clever young fellow, or well read in Hindu or other books. He is a poor, simple, illiterate man; yet, with the Bible as his sole teacher, he has learned much. He knows many of the Padyams of the poet Vemana—moral teachings in an attractive poetic form; but these he impatiently brushed aside, even though quoted in illustration of Bible teaching. I asked him how it was that he alone of all the hosts of people around him was thus in possession of so much precious truth. "Devuni yerpatu" ("God's election"), was his answer.

Kadiri, S. India.

H. J. GOFFIN.

ANNOUNCEMENTS.

DEPARTURES.

THE REV. GEORGE WILLIAMS, appointed to CANTON; MISS CARLING and MISS PARSLow, appointed to CHIANG CHIU; and MRS. BURTON, with two children, proceeding to HONO KONO, China, embarked for HONG KONG, per steamer *Rome*, October 28th.

MR. THOMAS GILLISON, M.B., C.M., returning to HANKOW; MR. S. LAVINGTON HART, M.A., D.Sc., and MRS. HART; MISS HARRIS, L.R.C.P., L.R.C.S. Edin., and MISS M. HARRIS, appointed to HANKOW; MR. G. S. WALTON, M.B., C.M., Edin., appointed to HIAU KAN; MR. J. WALFORD HART, appointed to CHUNO KINO; and MISS THORNBOROUGH, proceeding to SHANGHAI, China, embarked for SHANGHAI, per steamer *Rome*, October 28th.

MR. HAROLD T. WILLS, M.A., B.Sc., F.G.S., appointed to TREVANDRUM; REV. J. W. GILLIES, appointed to QUILON; MISS KATE DERRY, appointed to NAGERCOIL; and MISS MACDONNELL, appointed to NEYOOR, Travancore, South India, embarked for COLOMBO, per steamer *Shannon*, October 28th.

THE REV. T. HAINES, proceeding to BELGAUM on his return to India; REV. E. W. WATSON, B.A., appointed to MADRAS; MISS CHRISTLIEB, MISS FOOKS, and MISS HASKARD, appointed to BELLARY; MISS DAWSON and MISS GOOKEY, appointed to Vizagapatam; and MISS BARNARD, proceeding to BANGALORE, South India, embarked for MADRAS, per steamer *Shannon*, October 28th.

THE REV. A. J. SIMS and MRS. SIMS, appointed to BERHAMPUR; MISS MACLEAN, appointed to CALCUTTA; and REV. H. H. THEOBALD and MISS THEOBALD, appointed to Benares, North India, embarked for CALCUTTA, per steamer *Shannon*, October 28th.

THE REV. A. J. WOOLLEY, proceeding to LAKE NGAMI, on his return to SOUTH AFRICA, and MR. J. E. REID, appointed to LAKE NGAMI, embarked at SOUTHAMPTON for ALOOA BAY, per steamer *Roslin Castle*, November 19th.

ARRIVALS IN ENGLAND.

THE REV. JOSEPH STONEHOUSE, from PEKING, North China, per Messageries steamer *Yang-tse*, to Marseilles, thence overland, October 22nd.

THE REV. R. WARDLAW THOMPSON, the Society's Foreign Secretary, from CAPE TOWN, per steamer *Drummond Castle*, November 3th.

BIRTHS.

SWANN.—June 24th, at Niumkorio, Central Africa, the wife of Mr. A. J. Swann, of a son.

STEPHENSON.—October 24th, at St. Helen's, Lancashire, the wife of the Rev. W. W. Stephenson, of Gooty, South India, of a son.

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